

DUKE
UNIVERSITY
LIBRARY



Gift of
Joyce & Donn Michael Farris



Digitized by the Internet Archive
in 2014

THE BLESSING OF BEULAH

26th An motion resolved that this association disappor-
all the Societies of the day. Namely Bible Societies,
Temperance Societies, Grant Societies, Sunday School Societies,
Missionary Societies, Baptist Convention Religious Newspapers.



PROCEEDINGS OF THE COUNTRYLINE ASSOCIATION
FOR THE RECORD.
Whereas the Countryline Association having
refused to correspond with the churches of Be-
ulah, Countyline, and Clement, on account of
their attachment to benevolent institutions. -- We
therefore, the united Baptists of the said churches,
have appointed delegates for that purpose, met
at Beulah on Saturday 14th of October 1834;
when after consultation and prayer it was resolved
to constitute the said churches into an Association,
to be called and known by the name of Beulah
Countyline Pleasant, was chosen Moderator.
And that T. F. F. clerk.

Div.Sch.
q286
.1756573
B747
B647
1984

OF THE BEULAH BAPTIST ASSOCIATION OF NORTH CAROLINA

BY RON BOSWELL

THE BLESSING OF BEULAH

11

by

Ron Boswell

Prepared for the Sesqui-Centennial Celebration
of the Beulah Baptist Association
of North Carolina

1984

Beulah Baptist Association
P.O. Box 1175
Roxboro, North Carolina 27573

Typed for Printing by Joyce Howell
Printed by Economy Printing Concern, Inc.
Berne, Indiana 46711

CONTENTS

PREFACE

INTRODUCTION

THE BACKGROUND OF BEULAH	{70 ad - 1800}	7
THE BEGINNING OF BEULAH	{1800 - 1834}	29
THE BLOSSOMING OF BEULAH	{1834 - 1984}	72
THE BELIEFS OF BEULAH	{theological section}	105
THE BOUNTY OF BEULAH	{church histories}	115
THE BEST OF BEULAH	{biographical and statistical section}	208

PREFACE

This book is a teaching book as well as a memorial book. There has been some effort made to appeal to the reader who wishes to casually find a familiar name or place. However, the primary purpose of this volume is to present the history of Beulah Baptists in such a way that will produce insight and inspiration for a more effective ministry today. Beulah Baptists are surrounded by a great cloud of witnesses (Hebrews 12:1). Their dedication to the Lord's work must never go unnoticed. But they would not wish for us to simply admire them; rather, they would challenge us to run the race of Christian service with the same faith and goal as they ran in the past. This is the primary intent of these pages.

This is not intended to be a scholarly book. The endnotes at the conclusion of each chapter may provide the more serious student with resources for further study. But the purpose in writing this book is not to meet academic standards. The main concern here is helping Beulah Baptists understand their heritage.

Although my name appears as author of this history, it will soon become apparent that I did not write the entire volume. I am responsible for only the first three chapters. Chapter four is written by Dr. Don McKinney of the Ca-Vel Church. Chapter five consists of biographical sketches written by a variety of persons. Chapter six consists of church histories submitted by the churches. And, chapter seven includes data collected with the help of many people. In this way I have served more as editor than as author.

And even in this task I have received much assistance. I must mention first the contribution of Joyce Howell and Carolyn Boswell who typed the camera-ready manuscript. Without their patience and encouragement this book would not have been published. The Sesqui-Centennial Committee has given help in many ways. They are : Dr. Ray Howell, Dr. Don McKinney, Hassell Lamm, M.Q. Plumlee, Ruth Gravitt, and Carrol Spivey. Each of these has given time and effort to see this project completed.

Finally, I must give special thanks to the people of Clement Baptist Church. They invited me to serve in Beulah. They have been generous in giving me time to work on this project and have assisted in many ways. And, they have surrounded me with love and prayers. In this way they have remained true to their heritage as Beulah Baptists.

Ron Boswell
September 10, 1984

THE BLESSING OF BEULAH

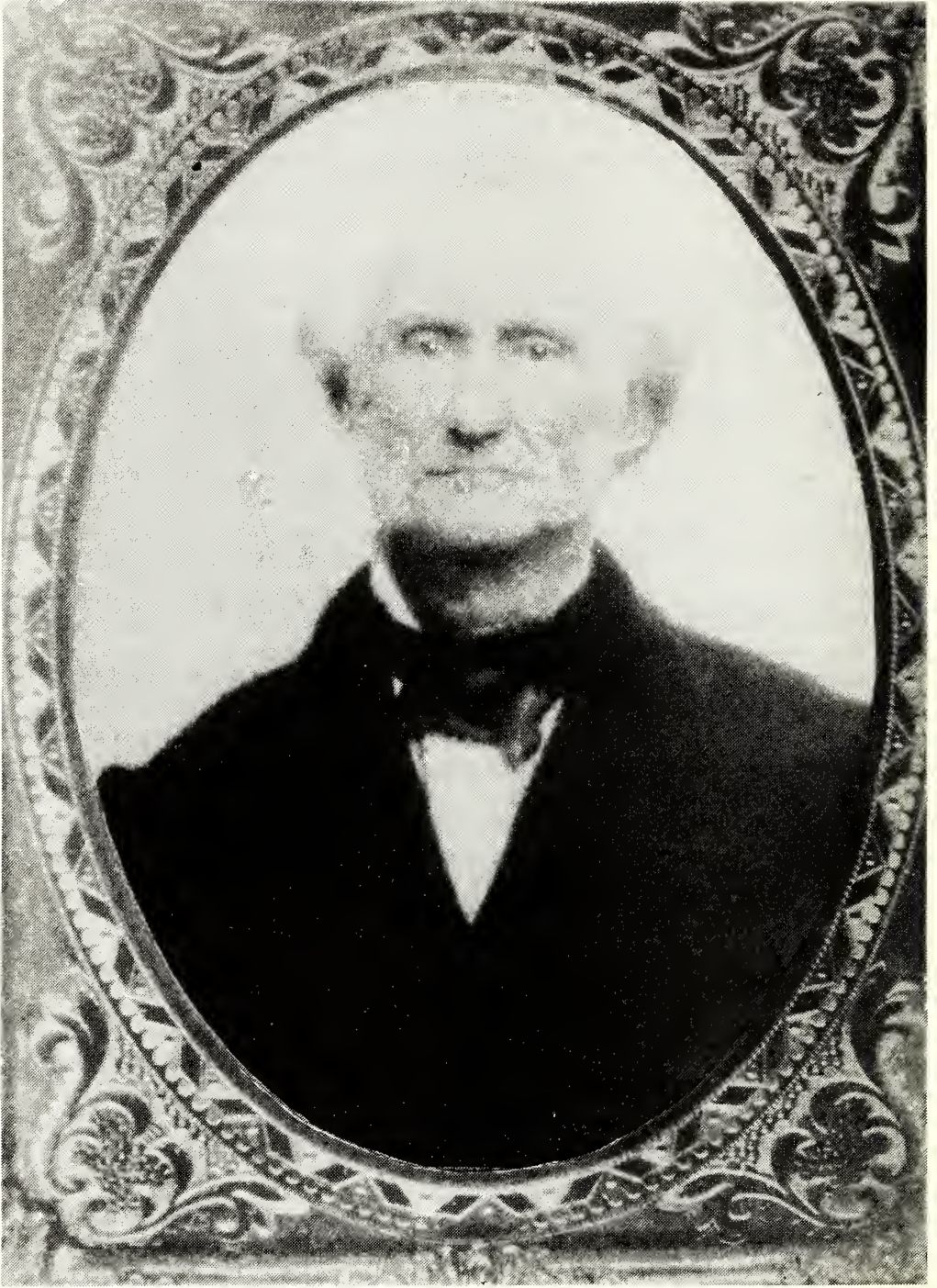
Introduction

In Genesis 12 we are told of the blessing of Abraham by God. This blessing had two aspects, privilege and purpose. Abraham would have the privilege of being called great and being the father of a great nation. Yet, at the same time, Abraham was given this privilege in order that all the families of the earth might be blessed.

These two aspects of blessing can be applied to the Beulah Baptist Association. God has blessed this association which began in 1834 with three small churches. Some church historians consider it to be among the greatest in the state in terms of its contribution to the growth and influence of North Carolina Baptists. But the blessing of Beulah is a blessing of purpose. This purpose, like that of Abraham is to be a blessing to the nations of the earth. The idea that we are blessed by God for purpose as well as privilege is at the heart of what it means to be Beulah Baptists. It was the cause of our coming into existence and it has been the vision that has guided the association throughout the years.

It is good for us to remember as we begin to review the richness of the heritage of Beulah that Abraham's children lost the vision of their blessing of purpose. They looked to their past only to claim privilege. They ignored the purpose that God had for them to bless all nations. For this reason God chose a new Israel through which to work his purpose.

We may read this book with sentiment and pride, claiming only the privilege of being Beulah Baptists. However, if by celebrating our heritage we can see more clearly the purpose for which God has blessed us and commit ourselves anew to that cause, then we will experience the fullness of the blessing of Beulah.



Rev. Stephen Pleasant
(Founder of the Beulah Baptist Association)

THE BACKGROUND OF BEULAH

Our History in Review

The Beulah Baptist Association began on October 4, 1834. Three churches, Beulah, Clement, and Country Line [now Yanceyville], met at the Beulah Church to form the organization. Stephen Pleasant was chosen as moderator of the association. This is not surprising since he was instrumental in the formation of each of the three churches. But it was not just the personality of Pleasant around which these churches joined themselves. It was an untiring devotion to the call of missions which united their hearts. They were small in number. The total membership of all three churches did not come to 150 members. But, they each possessed a commitment to that which they felt was God's leading in their lives.

The first people of Beulah were also aware that their commitment called for sacrifice. Only two years earlier in 1832, their hearts had been broken as their fellow brethren of the Country Line Association had passed a resolution in opposition to "Bible societies, missionary societies, temperance societies, Baptist Conventions, and religious newspapers." In short, they had opposed missions. But the people of Beulah could not ignore the call of Christ to be His witnesses. For them, it was not an issue to be compromised. They felt that it was at the heart of what it meant to be the people of God. Yet, they found it hard to separate from their fellow Christians who believed in a different way. To leave family, friends, and neighbors demanded courage and sacrifice. No longer would they worship near the graves of their forefathers who brought the Baptist faith to the tributaries of the Dan River. They would rather be excommunicated from the churches of their youth and have their beliefs and practices considered sinful by the very churches that gave birth to their faith.

Yet, for the people of Beulah, this sacrifice was not too great. The call of Christ to be His witnesses triumphed over the desire to retain old ties. Thus, they began as three small churches bound together by the love of God, love for one another and a common commitment to the call of Christ to missions.

History reveals that their faithfulness was blessed by the Lord. By 1869 the territory of Beulah extended from the Virginia line as far south as Hillsborough and Cane Creek and west with a mighty sweep embracing the counties of Guilford, Forsythe, Rockingham, Stokes and Surry, as well as Caswell and Person. Even after dismissing the churches in what is now Surry County,

it had 26 churches with a membership of 1767; it also had eighteen ordained ministers and three licentiates. J.D. Hufham said it was "easily the foremost body of its kind in the state."¹

Through the years, other churches have joined the Beulah Association and the commitment and service which are a part of it. Person County churches lying east of present day Hwy. 501 joined with Beulah in the 1900's having belonged to the Flat River Association before that time. Those churches west of Yanceyville withdrew to form new associations. There is no association in our state which has any richer heritage than does the Beulah. This is why it is appropriate that during this 150th anniversary year we look back to discover that rich heritage; to explore the stones from which we came; and to commit ourselves to the same call of Christ which comes to us today.

Understanding Baptist History

In order to understand the beginning of the Beulah Association, we must first gain some understanding of Baptist history. Where did Baptists begin? What were their beliefs and practices? There has been much disagreement among Baptists over these very questions.

Some Baptists believe that they go all the way back to John the Baptist and are the original New Testament Church. They trace their roots back through groups like the Anabaptists, the Waldensians, the Novations, and the Donatists. These minority groups existed at the time that the Roman Catholic Church dominated Europe. This view of Baptist history is known as the successionist concept. It became popular among Baptists during the second half of the nineteenth century. The Southern Baptists who held this view became known as "Landmarkers" because they pointed to "Landmarks" throughout history which they maintained were an unbroken chain of Baptist beliefs. This group was led by J.R. Graves, editor of the Tennessee Baptist. Working with Graves was J.M. Pendleton of Kentucky who wrote an important little tract called "An Old Landmark Re-Set." At one time, this view was held by a majority of Southern Baptists. Their strength was greater west of the Appalachian Mountains than in our area.²

The chief opponent of the "Landmark" view was W.H. Whitsitt, president and professor of church history at the Southern Baptist Theological Seminary. As a historian, he questioned some of the links in the chain of direct descent. He noted that some of the early groups had beliefs similar to Baptists, but that they also held beliefs contrary to Baptist doctrine. Whitsitt traced Baptist origins to the 1640's when Particular or Calvinistic Baptists and General or Arminian Baptists began to practice immersion as the true mode of baptism.

Whitsitt's view was not well received in his day. As a matter of fact, it cost him his job. Most Southern Baptists today accept a form of Whitsitt's view rather than the "Landmark" interpretation of Baptist history. Rather than trying to establish a historical lineage back to the New Testament, they believe that it is more important to follow the teachings of Jesus and the patterns of the New Testament churches.

The Background of Baptists

As we have seen, there were groups before the 1400's who differed with the Roman Catholic Church. They were often persecuted for their beliefs. They believed some of the things Baptists believe, but were not Baptists.

The members of one such group in England were called Lollards. They began to study the Bible for themselves. This was made possible because by the end of the 14th Century, John Wycliff and his followers had translated the Bible into English. The Lollards began to reject many of the Catholic beliefs and practices such as statues in the church, prayers to Mary and the saints, and the sacramental view of the Lord's Supper. They were not Baptists, but like Baptists, they believed in the separation of church and state and the independence of the local church. They may be regarded as forerunners of Baptists because they prepared England for the acceptance of groups like the Baptists.³

The major opposition to the Roman Catholic Church came in the 1500's. It was called the Protestant Reformation. It began in Germany under the leadership of Martin Luther, and spread throughout Europe. However, all reformers did not believe alike. When the authority of the Roman Catholic Church was broken by Luther, and the Bible became the authority, different interpretations of the scriptures caused different denominations to arise. Lutherans, Presbyterians, and Mennonites were some of the first.

In England, the split from the Roman Catholic Church came in a different way. King Henry VIII wanted the Roman Catholic Church to give him a divorce because his wife could not produce a male heir to the throne. When this request was denied by the Pope, King Henry took control of the Roman Catholic Churches in 1534 and began the Church of England. The Episcopal and Methodist Churches of our area are descendants from this church. Lea's Chapel United Methodist Church near Leasburg was once a part of the Church of England. Baptists are also connected to the Church of England because it was the church from which they separated.

The Beginning of Baptists

In England during the 1500's, many people became dissatisfied with the Church of England. Previously many of them had to flee to the continent of Europe when Queen Mary had tried to bring back Catholicism. They were influenced there by the leaders of the Protestant Reformation to look to the Bible for the beliefs and practices in their churches. When they returned to the Church of England under Queen Elizabeth I, they felt that this church did not meet the Bible's standard. It did not insist on a moral behavior for its members, and it was controlled by the government. These people wanted to belong to a church which was composed of true believers and which was directed by God and not by the government. They came to be known as Puritans, because they wanted a pure church.

However, there was not an agreement among the Puritans about how to bring about the change that was needed. There were four schools of thought among them. 1] The regular Puritans wanted to stay within the church under the existing organization and purify it by requiring moral behavior. 2] The Presbyterians chose to stay within the church, but work for a different form of church government not controlled by the Queen. 3] Some Puritans felt that it was impossible to reform the existing church. The only way to get a pure church was to separate from the Church of England. These Separatists, as they were called, wanted a form of church government in which the congregation ruled as God spoke to them. 4] A fourth group of Puritans called Independents tried to straddle the fence. They retained their membership in the Church of England, but formed Independent churches in which they also held membership. Like the Separatists, they favored a congregational form of government.

In 1602 a group of Separatists began a church in the town of Gainsborough under the leadership of John Smyth. They soon were harassed by continuous persecution. In an attempt to escape this persecution, some members of this church began to move to various cities. However, troubles followed them wherever they went. Finally in 1620, some were allowed by the English government to lead a colony to Plymouth Rock in America. We now proudly call these our Pilgrim Fathers.

A part of the Gainsborough congregation went in 1608 to Amsterdam, Holland. There they formed a church which believed that only believers should be baptized. They stood for freedom of conscience and democracy in church government. In 1612 a part of the Amsterdam congregation led by Thomas Helwys left Holland and came to London where they built their first church at Newgate. This group of Baptists are known as General Baptists because they believed that Jesus died for all people in general. For this reason, they are said to have been Arminian in their theology.

A second group of Baptists began about this same time. They believed that Jesus died only for the elect. For this reason they are said to be Calvinistic in their theology. This group became known as Particular Baptists because they believed that only particular individuals could be saved.⁴ They came from an Independent congregation which had been organized in 1616 at Southward, London by Henry Jacob. In a period of thirty years this congregation, under the leadership of several pastors underwent transformation. Out of it came a group that by 1638 began to believe in believer's baptism and accepted immersion as the proper method. During this period there was not complete agreement on all matters and divisions arose within the church. However, by 1644, seven churches came together to publish their beliefs in what is now known as the First London Confession. In this document they expressed their belief in Calvinistic theology, stipulated baptism by immersion, and advocated religious liberty.⁵

Both General Baptists and Particular Baptists grew in England despite much persecution. Many were forced to leave their homeland for America in search of more religious freedom. Others spent the greater portions of their lives in jail for their beliefs while some even gave their lives. One early Baptist preacher of this period was John Bunyan. He spent much time in jail where he wrote his famous book Pilgrim's Progress. The courage and faith of men like Bunyan attracted others to the Baptist circle. Together they sought to reproduce the pattern of Christianity and church life found in the New Testament. In this way they developed beliefs and practices which Baptists hold today.

Distinctive Baptist beliefs and practices are: 1] the authority and sufficiency of the Scriptures; 2] the priesthood of the believer; 3] salvation as God's gift of divine grace received by man through repentance and faith in Jesus Christ; 4] a regenerated church membership; 5] baptism, by immersion, of believers only; 6] two ordinances: baptism and the Lord's Supper, viewed primarily as symbols and reminders; 7] each church as an independent, self-governing body, the members possessing equal rights and privileges; 8] religious liberty for all; and 9] separation of church and state.⁶

Baptist Come to America

The first Baptist church founded on American soil was in Providence, R.I. It was started by Roger Williams who had been banished from the colony of Massachusetts because of his belief in religious liberty. Williams had grown up near Newgate prison in London. There he had seen many people killed for their religious beliefs which did not agree with those of the government. He wrote those views in a pamphlet, "Dissent", in which he stated that only separation of church and state could prevent the evils of

coercion, persecution, and conflict brought about by a state controlled church. Because of his views, Williams was exiled to America.

It may seem surprising to some today who have always thought that America was founded on the principle of religious liberty to learn that this did not exist in Massachusetts in 1631. The Puritans who controlled that colony had set up their own laws to try to force people to obey the Bible. The ministers were the authority in interpreting the scripture and anyone who disagreed with them was punished.

Roger Williams was welcomed into Boston by the Puritans and was asked to be their preacher. He shocked them by refusing the offer because of their religious intolerance. He moved to Salem where he confronted the same situation and had to seek refuge in the Plymouth colony. There he further angered authorities by going out to preach to the Indians. The Calvinistic Puritans were sure that none of these aborigines could be counted as among God's elect. In 1633, he returned to Salem to pastor a church. However, he was soon in trouble with the Massachusetts authorities and had to flee in mid-winter to live with the Indians.

Because he prevented war between two tribes, Williams was given a tract of land on which he founded his own colony. Here he was joined by others who had been persecuted for their beliefs. They built a town which they called Providence and founded a church which was based on the principles that Williams had learned from the Baptists in England. Thus, by 1639 was organized the Providence Baptist Church, the first baptist church on American soil. It is still in existence today.

Others in the Massachusetts Colony did not believe in persecution for religious beliefs. One was John Clarke who was instrumental in organizing a Baptist church in Newport by 1644. This was the second Baptist church in America. Clarke and a fellow Baptist, Obadiah Holmes, were once jailed and publicly whipped when on a visit to Boston. It was Clarke who obtained a charter for the Rhode Island Colony in 1663. He had King Charles to put in the charter that they were to have "full liberty in religious concernments."⁷

Another Baptist victim of Massachusetts persecution was William Screvens. He and his followers tried to escape the harshness of Massachusetts by moving to Kittery, Maine. However, this peace was not long lived for Maine was under Massachusetts jurisdiction. After establishing a Baptist church in Kittery in 1682, Screvens took his group by ship to Charleston, South Carolina. They re-established their church as the First Baptist Church of Charleston by 1696. This first Baptist church in the South is still in existence.

Baptist life in the middle colonies began to develop in the last part of the 1600's. Pennsylvania like Rhode Island offered a haven to persecuted groups. Five Baptist churches in this area following a pattern set by the British Baptist organized into the Philadelphia Baptist Association in 1707. This was the first Baptist association in America. In 1742 they issued the Philadelphia Confession of Faith which was similar to the one made by the Particular Baptists in England. A second association which followed the same line of thought was formed in 1751 by the churches around Charleston. These associations sent out missionaries to other colonies to establish their principles. Their influence could be felt in North Carolina.

As churches in other areas sensed the need for fellowship, counsel, and cooperation with sister churches, they organized similar associations. Each member church maintained its autonomy, but all profited by their association together. Here was the beginning of a significant influence in Baptist life: the association of churches, first on the local level, expanding later into conventions of messengers representing the churches of entire states and the nation. Here was the tool that shaped the structure of common activities among Baptists and that still surmounts differences in doctrinal matters and creates unity in methods and programs.⁶

Early Baptist in North Carolina

The colony of North Carolina was an attractive place for Baptists in the 1700's. Although it was technically under the control of the Church of England, most of the early settlers were not interested in their souls, and much less interested in supporting a church with their pocketbooks. They gave little encouragement to the few Anglican missionaries who were sent to the colony. This was not the case in Virginia where the Church of England was strong and tried to curb the Baptist beliefs through persecution. Many Baptists found it convenient to cross the border into North Carolina where there was much less restriction. However, the greatest attraction of Baptists to North Carolina was the religiously and morally bankrupt society which hungered for the gospel message which they had to proclaim.

North Carolina Baptists originated from three sources. The earliest group were General or Arminian Baptists under the leadership of Paul Palmer. The second group were Particular or Regular Baptists who were Calvinistic in theology. They organized some new churches, but made most of their progress by converting General Baptists to their way of thinking. A third group of Baptists were called Separate Baptists who came to Sandy Creek under the leadership of Shubal Stearns. They were characterized more by

their evangelistic zeal than by their theology.

Beulah Baptists can trace their heritage back to each of these types of early Baptists. The Flat River Church in Person County may have been a General Baptist Church prior to 1757 when it was converted to the Particular position by Henry Ledbetter.⁹ It is a grandmother to the Clement and Beulah Churches. The Bethel Hill and Yanceyville Churches can trace their ancestry to the Separate Baptists under the leadership of Samuel Harris.¹⁰ Thus, it is important that we understand each of these Baptist groups if we are to understand our past as Beulah Baptists.

As early as 1715 the Kentish Association in England had sent missionary, Robert Norden, to a group of General Baptists in Virginia who had formed a church across the James River from Jamestown. It is probable that some of these Baptists had moved to North Carolina before 1727, but it was not until that date that the General Baptists made their first attempt to organize. In that year Paul Palmer organized a church somewhere in what is now Chowan County. This church is no longer in existence, but the Shiloh Church in Camden County which Palmer organized in 1729 does exist today. Palmer was soon joined by other Baptist preachers. Joseph Parker founded the Meherrin Church in 1729 and William Sojourner organized the Kehukee Church in 1742. The Kehukee Church was to play a most important part in the future affairs of North Carolina Baptists. By 1775 there were sixteen General Baptist churches in North Carolina. They were mostly located in the Albemarle region with some as far south as Onslow County and as far west as Granville County.

The General Baptists were not so much concerned with organizing churches as they were in baptizing. As time went on, they began to put more faith in the baptism than in the conversion experience of which it is to be a symbol. It was said that they would baptize a man by firelight for fear that he would change his mind before morning. This eagerness to baptize was the downfall of the General Baptists for although it brought them immediate success in numbers, the addition of unsaved persons to their memberships eventually brought them in need of reformation.

This reformation was brought about by the Particular or Regular Baptists. About 1750, Robert Williams, of the Particular Baptists of Welsh Neck, South Carolina visited in Northampton County. He was successful in leading some ministers and laymen of the Fishing Creek and Kehukee Churches to his Calvinistic views. This caused other General Baptist churches to question their views.

In 1754, John Gano was sent out by the Philadelphia Association as a traveling minister. In North Carolina, he, like Williams, succeeded in getting more General Baptists to reform their churches.

Soon all but a few of the General Baptist churches had adopted the Calvinistic position. This is not to say that these churches became anti-missionary for both the Charleston and Philadelphia Associations adopted missionary practices. The change was more a matter of reorganizing the churches to exclude those who had been baptized before they were truly converted. Church discipline was put into practice and the churches began again to add saved people to their membership. This caused a radical drop in membership at first, usually about 95%, but a solid base for growth was formed.

For a short time, the Particular Baptists in North Carolina were considered part of the Charleston Association, but on November 6, 1769, messengers from five North Carolina churches met at Kehukee Church and constituted the Kehukee Association. From this association came many of the present day associations in North Carolina.

At the same time that General Baptists were changing to the Particular position, the Separate Baptists came to the central section of the state. This group was led by Shubal Stearns, who, with his followers, had left the Congregational church in New England. The Congregational church had come to a low ebb spiritually. They had ceased emphasizing the necessity of an experience of regeneration prior to church membership. In the early 1700's a revival movement occurred in that area which is known as the Great Awakening. It was led by such men as Jonathan Edwards and George Whitefield. Many Congregationalists who were impressed by the need for a vital faith experience began to withdraw from their churches. These were called Separates or New Lights at first and then Separate Baptists. Shubal Stearns was one of these.

In 1754, Stearns and his followers left New England for north-west Virginia. Not meeting with expected success there, he and sixteen companions moved in 1755 to Sandy Creek, North Carolina in what is now Randolph County, and constituted the Sandy Creek Church. In three years, three churches had been constituted with approximately 900 members. Delegates from six Separate Baptist churches, two of which were in Virginia, met at Sandy Creek and organized the Sandy Creek Association, the first association in North Carolina. Two of these churches, the Dan River Church in Pittsylvania County, Virginia founded in 1758 and Grassy Creek Church in Granville County, North Carolina are the ancestors of most of the churches which now make up the Beulah Association.

Separate Baptists were known for their evangelistic zeal, their insistence on a life changing experience of conversion, and the dynamic preaching of their ministers. They were able to combine the eagerness of the General Baptists to see people brought into God's Kingdom with the caution of the Particular

Baptists that required a genuine conversion experience. They were more interested in saving souls than in debating Arminian and Calvinistic theology. They would certainly have opposed the taking of Calvinism to the extreme that some Particular Baptist did so that no efforts for evangelism and missions were made. As a matter of fact, when they agreed to merge with the Particular Baptists in 1777 their greatest hesitation came in this area.

Most Baptist historians agree that the Separate Baptists were more like Southern Baptists than were the other two. For this reason the historical marker near the site of the Sandy Creek Church reads, "Mother of Southern Baptist Churches."

Majorie Lee Tallent sums up the contributions of each of these kinds of Baptists saying,

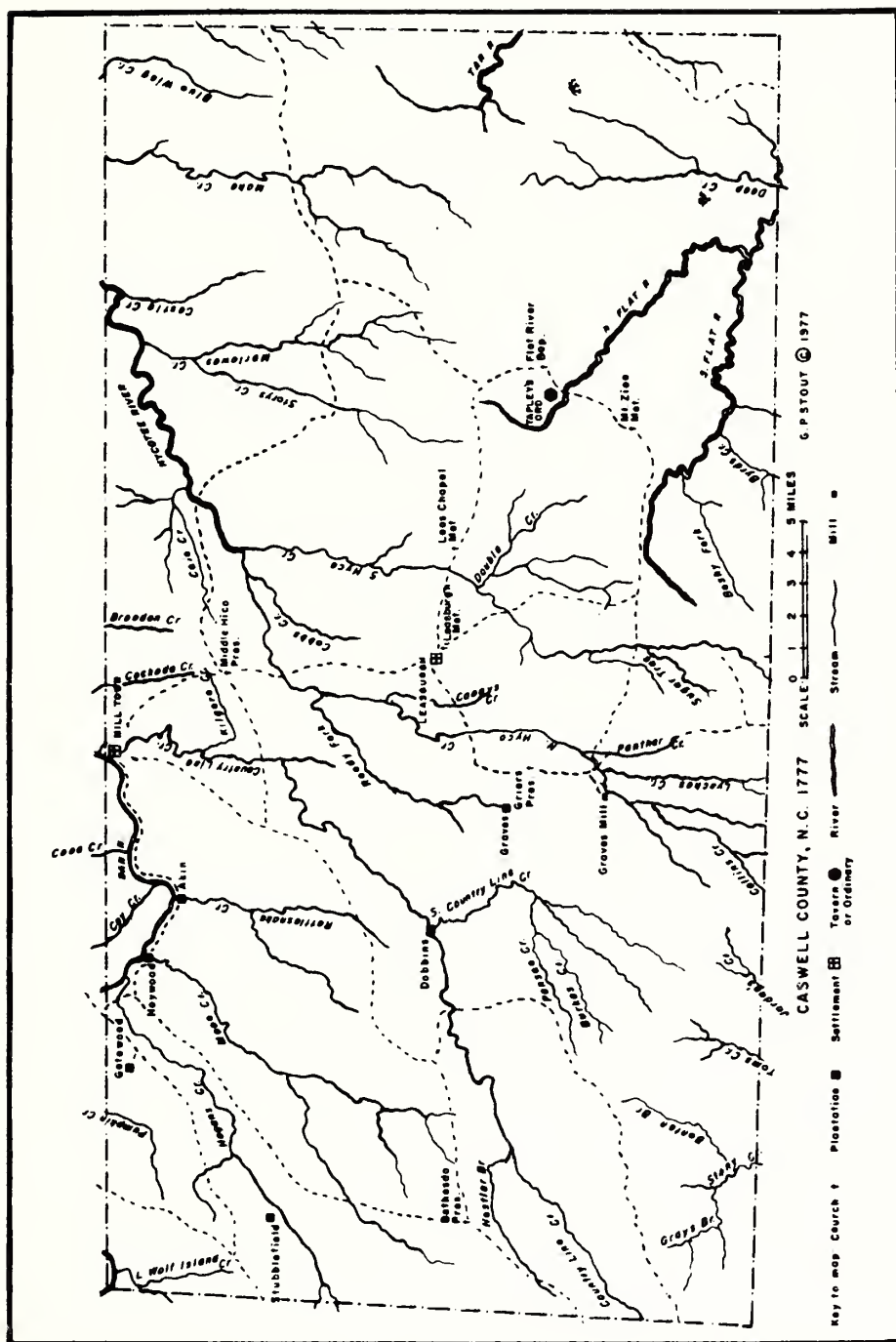
North Carolina Baptists are a blend of all three of the main groups in their past history. The General Baptists left a tradition of evangelism and belief in the mercy and goodness of God. The Particular Baptists, some of whom might have tended toward the form without the power of godliness, brought discipline and form and theological philosophy into the denomination. The Separate Baptists, whose influence is clearly reflected in the present day denomination, brought an insistence upon the sufficiency of the Bible, unaided by any creeds or Articles of Faith, and the enthusiasm and zeal necessary for the spread of the denomination.¹¹

Early Baptists of the Beulah Area

Having gained some understanding of the three kinds of Baptists that came to North Carolina, we can now tell the story of how Baptists came to the counties of Caswell and Person which presently form the general boundaries of the Beulah Association. This will be done by telling the story of three churches, Flat River, Country Line and Mayo. All of the churches of Beulah can trace their heritage back to one of these three churches.

We do not know exactly when Baptists first came to the land of Beulah. It is likely that there were Baptists among the first settlers who came in the early 1700's, but there were people of other denominations as well.

The Grier's Presbyterian Church northeast of the Hightowers community in Caswell County is probably the oldest church in our area. It was organized in 1753 as the Hyco Church at the urging of Samuel Bell who moved into the area from Pennsylvania. Around 1755 the Presbyterians organized another church near



Semora. It was originally known as Middle Hyco, but the name was changed to Red House about 1806. These two churches were served by Rev. Hugh McAden from 1761 until his death in 1781. He is buried in the Red House churchyard. He is important to our understanding the history of churches in North Carolina because he kept a journal of a tour which he made through the area in 1755, preaching in churches of all denominations. It is also said that during the Revolutionary War, his grave was opened by the British troops under Lord Cornwallis in search of gold or other valuables.

Another old church in the Beulah area is Lea's Chapel United Methodist Church. It is located on Hwy. 158 in Person County near Leasburg. This church was known to exist as an Anglican church as early as 1762. It did not become a Methodist church until 1784, but was probably visited by Methodist preachers many years before that time. During the Revolutionary War, many churches controlled by the Church of England became Methodists.¹²

The oldest Baptist church in the area is Flat River Church which is now Primitive Baptist. Listed as being a General Baptist church in 1755, it was most likely a Baptist place of worship several years before called Hargis Meeting House. The building also housed a school. The church began as an "arm" of the Tar River Church in Granville County. This meant that its members were considered to be a part of the Tar River Church, but that they met in a different location. We might call it a "mission" today.

If it had not done so earlier, the Flat River Church became a Particular Baptist church in 1757. In this year Henry Ledbetter came from South Carolina to be the pastor. Ledbetter had been baptized as a General Baptist in 1749 by Rev. Josiah Hart of Scotland Neck, North Carolina. However, in about six months, he was converted to the Particular Baptist view. In 1754 he moved to South Carolina where he was further indoctrinated by the Particular Baptists of the Charleston Association. No doubt, he insisted on the Particular position when he came to Flat River in 1757. Little is known about the church from 1757 until 1786 when they called George Roberts as pastor. The existing minutes of the church began on that date.¹³

There is good reason to believe that the old Flat River Church building which was torn down in 1948 was the original Hargis Meeting House. If so, it was one of the oldest church buildings in North Carolina existing at that time. Parts of the foundation of the old church can still be seen today in the Flat River cemetery.

The Flat River church is important to the Beulah Association because of its two "arms". One was called Wheeley's Meeting House and the other Seret's Meeting House. They later became the Upper

South Hyco and Lower South Hyco Churches respectively. The Lower South Hyco was also known as Ebenezer. It was from this church that mission minded members withdrew in 1833 to form the Beulah Church while those of like mind in the Wheeley's congregation withdrew to form Clement. Today, the Wheeley's Church is known as Wheeler's Primitive Baptist Church while Ebenezer has only added the word Primitive to its name.

The Country Line and Mayo Churches were formed by Separate Baptists. They represent the work of one of the most influential Baptist ministers of the 1700's, Samuel Harris. His story is important to the background of Beulah.

The Separate Baptists at Sandy Creek spread rapidly after 1755. One of the first churches that they organized was Grassy Creek in Granville County. This church today belongs to the North Carolina Baptist State Convention. It was probably a meeting house for General Baptists before Daniel Marshall, the son-in-law of Shubal Stearns, made it an "arm" of the Sandy Creek Church in 1756. In 1762 it was constituted into an Independent church. It had a great deal of influence on the early churches of the Beulah area having been a sister church in both the Roanoke Association and the Flat River Association.¹⁴

From Grassy Creek, Marshall extended his efforts into southside Virginia. In this effort, he had the assistance of two fiery preachers, William and Joseph Murphy. They preached fearlessly in spite of persecution from the authorities. William was the principle instrument in the conversion of Samuel Harris.

Samuel Harris, a native of Hanover County, lived in what is now Pittsylvania County, Virginia. He achieved prominence as justice of the peace, sheriff, vestryman of the Church of England, member of the House of Burgesses, and colonel in the Virginia militia.

On an occasion while riding along the road, he noticed a company of people gathered for preaching service at a nearby house. Dressed in an impressive uniform and unwilling to draw attention to himself, he took a seat behind a loom and listened with great interest to the soul-searching preaching of William Murphy. After the meeting he was found kneeling with his head and hands hanging over a bench as if in a trance. When he came to himself, he smiled before the small group of astonished people. In a shout of joy he exclaimed, 'Glory, glory, glory!' At last he had found peace of soul.

In 1758, he was baptized by Daniel Marshall and became a charter member of the Dan River Church which was located in the southwestern corner of Pittsylvania County.¹⁵

After his conversion experience, Harris began preaching. He resigned all his public offices and forfeited much income as a result. He gave his large new home to be used for church purposes and contributed a large portion of his income to charity. By 1770, he had won enough people around his home to constitute a church. It was called Fall Creek. From this church, Harris established four churches in two years. Two of these were in the Beulah area.

Country Line Church was located about two miles east of present day Yanceyville. It was organized by Harris in 1772 with John Oakes and Thomas Mullen as his assistants. Mullen had become pastor by 1788 when the church joined the Roanoke Association of Virginia. He was followed by Barzilli Graves in 1793. Graves served this church effectively until his death in 1827.

In 1832, influenced by James Osbourn of Baltimore and John Stadler, pastor of the church, the Country Line Church declared itself anti-missionary. It is not clear if a majority of the membership accepted this view. We do know that the mission-minded members of this church formed another Country Line Church located in Yanceyville. This church changed its name to Yanceyville Baptist in 1843. The anti-mission faction apparently stayed in the old building until the church was re-located about four miles southwest of Yanceyville in 1869. It stands today as the Country Line Primitive Baptist Church.¹⁶

The other church founded by Samuel Harris was located in Virginia just north of the Person County line. Located in the bottom land near the community of Mayo, it was probably a meeting house several years before it was constituted into a church in 1772 by Harris and his assistants, William Nash and Jacob Metcalf. In that same year the church, Reedy Bottom, called as its pastor, Reuben Pickett. His forty-one years ministry to this church provided much of the foundation upon which Beulah Baptists stand today.

Reuben Pickett was born in Fauquier County, Virginia. He was converted under the preaching of Samuel Harris in Orange County, Virginia in 1769. As a young man, not yet twenty, he desired to go with Harris on a trip to South Carolina. On the way, he fell ill and was unable to continue. Some think that he was taken in at this time by the people of the Reedy Bottom community. This would explain his association with the church and the fact that he purchased land a few miles southwest of the present community of Cluster Springs. He lived there until his death in 1823. He was buried on this property, although a marker in tribute to him now stands in the Black Walnut Church Cemetary.

Pickett experienced great success at Reedy Bottom. In his first year as pastor, this twenty years old preacher baptized 55

converts. In 1774 he led the church of some 100 members to move to a better location on a hill about one mile east of the present day Mayo Post Office. The Zion Hill Baptist Church [Negro] occupies the same spot today. The name of the church was changed to Mayo.

By 1790 the church had 140 members with John Brooks and John Turner as assistants to Pickett. In 1802 they experienced a great revival and received 120 members. After this they had as many as 400 members. For some years, this was one of the strongest and most prosperous Baptist churches in Virginia.

The Mayo Church had three "arms" all of which form existing churches today. The Black Walnut Church at Cluster Springs, Virginia, existed as an arm of the Mayo Church until 1824 when it was constituted into a church. A second "arm" was also located in Virginia. It was known as Hyco Meeting House and is now Grace Baptist Church in Halifax County. The third "arm" of the Mayo Church was located just across the border in North Carolina. This place of worship, called Bethel Meeting House, began to be used around 1779.

The attendance at the original location near Mayo declined after 1790. More of their membership became concentrated in North Carolina. By 1817 the seat of church government had been moved to Bethel Hill. In 1824 Black Walnut was organized into a separate church and joined the Roanoke Association of Virginia. In that same year, the Mayo Church was granted admission to the Flat River Association in North Carolina. Evidently, the original meeting site had been abandoned by that time in favor of the Bethel Hill location. Bethel Hill Church is in reality the continuation of the Mayo Church which was once called Reedy Bottom.

Although Bethel Hill remained a part of the Flat River Association until 1912 when it joined the Beulah, this church contributed greatly to the Beulah Association even in the early years by starting new churches, sharing common pastors, and producing new ministers. Bethel Hill has mothered several churches. Olive Branch was born in 1826. Mill Creek followed in 1832. An anti-mission split in 1838 formed the Shiloh Primitive Baptist Church. Mayo Chapel, an Indian church was formed around 1900 and is today Calvary Baptist. Two black churches, Blue Wing in 1868 and Mayo Grove in 1876 were formed by Bethel Hill. They produced preachers like B. Buchanan, John Holt, James King, and R.R. Dunkley. James King in particular was valuable to the Beulah in pastoring Olive Branch, Mill Creek, and Ephesus Churches and leading revival meetings in many others. He baptized over 1500 converts during his ministry.¹⁷

In this way the roots of the Beulah Association were formed. Henry Ledbetter at Flat River, Samuel Harris at Country Line and Reuben Pickett at Mayo each planted the seeds of Beulah Baptists in fertile soil. There they drew nourishment from the General, Particular, and Separate Baptist traditions which had been scattered over the Beulah area. They took hold, and by the power of God, they grew.

Baptists and Religious Liberty

Before we move to the beginning of Beulah, there is another story which must be told. It is a part of our heritage as Baptists. This story is the struggle of early Baptists to establish and ensure religious liberty in America. We have already discussed the desire which early Baptists in America had for separation of church and state. This desire caused many of them to flee to the havens of Rhode Island, Pennsylvania, and the Carolinas where persecution was less likely. But many Baptists remained in intolerant colonies despite danger to their lives. Their staunch belief in freedom was a contributing factor to the American Revolution and to the formation of our democracy. The part of this struggle that is of most interest to us is that which occurred in Virginia and North Carolina.

In the colonies of North Carolina and Virginia there were efforts by the government of England to establish the Church of England as the only church. They passed laws which were to be enforced by the royal governors which would tax people to support the church. These were called Vestry Acts. They allowed some non-Anglican preaching and churches to exist, but they tried to discourage it by passing laws requiring preachers and churches to register and they refused to recognize marriages performed by non-establishment clergy. The government also encouraged local people to oppose the preaching of ministers other than those of the Church of England by fostering the idea that such preaching was an act of disloyalty to the government. These laws were more strictly enforced in Virginia than in North Carolina. North Carolina was more of a frontier area where the government was not as firmly in control. Many Baptists, when facing persecution, simply moved farther west into Kentucky and Tennessee. But those who stayed often had to face persecution until they could get the laws changed.

The Act of Toleration required dissenting ministers to secure licenses to preach at named meeting houses. Traveling evangelists found this requirement nearly impossible and even licensed meetings were often interrupted. Many Baptist ministers chose to ignore the law and accept the consequences. In 1768 John Waller, Lewis Craig, and James Ireland preached through the iron grating to large crowds. John Weatherford did the same in Chesterfield County where he was imprisoned for five months. He finally

gained freedom with legal assistance from Patrick Henry who also paid his jail fees. Even in North Carolina, James Brinson, Nicholas Purefoy, and William Fulsher were imprisoned and whipped when they applied for permission to build a church in New Bern.

Besides persecution from the government, there was persecution from members of the established church. They often expressed their resentment against Baptists with protests and physical force on the ground that the Baptists created confusion by noisy appeals and emotional demonstrations. They often hurled missiles, insulted the preacher in time of service, and would ride into the water and make sport during the service of baptism. Even Samuel Harris who found little opposition in southside Virginia was confronted with whips, sticks, clubs, etc., when he preached in Culpeper County.

Yet in spite of the persecutions and perhaps because of them, Baptists continued to spread rapidly throughout Virginia and the Carolinas. The evangelistic fervor of the Baptists preachers satisfied the longings of the plain people who made up the frontier areas. And the Baptist church, in which every member had a part, met the social requirements of the common people of the area. The Church of England could not meet those needs. It is no wonder that Baptists held firm to their faith and practice despite ridicule and persecution.

In Virginia persecution also caused Baptists to unite. Their desire to present a united front to the Royal government was a central factor in the uniting of the Separate and Particular Baptists in 1778. It also encouraged them to unite in an statewide organization in 1783 known as the General Association.

Although some Baptists would be reluctant to admit it, North Carolina Baptists went beyond protest to take up arms. To be sure there were other issues that caused the Regulators to take over the government in Hillsborough in 1768 and the Sandy Creek Association went on record in opposition to the Regulator movement. However, it cannot be denied that many Baptists were among those who first took up arms against the British government which they felt was oppressive. Later, during the Revolutionary War, the patriot cause was championed by the Baptists.

But when the war against the British was won, there was still no guarantee of religious liberty in the new government to be formed. John Leland, a Baptist preacher in Virginia, influenced Thomas Jefferson to become an advocate of absolute religious liberty and separation of church and state. Jefferson would make the Constitution of the State of Virginia the first to declare this right. He considered it one of his three greatest accomplishments. Leland also influenced James Madison who played a key role in making the Constitution of the United States.

When the Constitution was sent to the colonies to be ratified, Leland put himself up as a candidate to the Virginia constitutional convention in opposition to Madison. He vowed to vote against the proposed constitution because it contained no specific guarantees for religious liberty and other personal freedoms. After a meeting between the two men, Leland withdrew as a candidate when Madison promised to support attaching a Bill of Rights to the Constitution which would include religious liberty.

Madison went on to become the principal author of the Bill of Rights which begins with the declaration that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' This is one of the truly distinct and noble elements of our Baptist heritage.¹⁸

Summary

In this chapter on the background of Beulah, we have attempted to examine the historical foundation upon which Beulah Baptists are built. While we trace our beliefs and practices back to the New Testament churches, we date the origin of Baptists churches with the rise of the General and Particular Baptists in England during the early 1600's. The earliest Baptists in America were those which followed the desire of Roger Williams and others who sought religious liberty. They moved to various locations along the eastern seaboard carrying their Baptist faith and practices with them.

In North Carolina, three kinds of Baptists settled in the early years. The General Baptist with their Arminian theology, evangelistic zeal, and over regard for the act of baptism were the first. They were to be reformed by the influence of the Particular Baptists of the Philadelphia and Charleston Associations whose Calvinism brought order and discipline to the Baptist churches but which possessed the danger of weakening their evangelistic zeal. The Separate Baptists came to Sandy Creek under the leadership of Shubal Stearns. Their great desire to see every person have a genuine conversion experience caused them to spread rapidly throughout the south. They are known as the mother of Southern Baptists.

We also saw how these kinds of Baptists each left their marks in the Beulah area. The General Baptist and the Particular Baptists influence was contributed by the Flat River Church which was organized in the 1750's. The Country Line and Mayo Churches came out of the Separate Baptist ministry of Samuel Harris in the 1770's. These were the early ancestors of Beulah Baptists.

Finally, we examined the desire for religious liberty which was held firmly by North Carolina and Virginia Baptists even in the midst of persecution. Their struggle and courage brought to the Constitution of the United States the Bill of Rights which insists on religious liberty for all. This distinct gift of Baptists to our nation is cause for pride in our rich heritage.



Old Flat River Church

Things to Read
Endnotes

*All materials that are followed by an asterisk may be found in the Beulah Baptist Association Heritage Notebooks. Copies of these notebooks are on reserve in the Person County Library, Roxboro, N.C. and Gunn Memorial Library, Yanceyville, N.C.

¹A historical sketch by G.W. Paschal is found in Beulah Minutes 1934, p. 10ff.* A brief history of Beulah is also included in A History of North Carolina Baptists by M.A. Huggins (Raleigh: General Board, 1967), pp. 203-205.*

²For more information on the Landmark Controversy see "Crises in Baptist Life" by Walter Shurden in the Baptist Heritage Series (Nashville: Historical Commission of the SBC, 1979).* Also see Chapter 1 of A History of the Baptists by Robert G. Torbet (Valley Forge: Judson Press, 1950).

³For more information on the Lollards see History of the North Carolina Baptists, vol. 1 by G.W. Paschal (Raleigh: N.C. Baptist State Convention, 1930), p. 16ff. Also see A History of Christianity by Kenneth Scott Latourette (New York: Harper & Row, 1953), pp. 662-666.

⁴For a discussion of Calvinism and Arminianism see the chapter of this book on "The Beliefs of Beulah". For more details of the rise of early Baptist see Paschal, pp. 18-38; Torbet, pp. 33-168. A very readable Baptist history is The Baptist in America by O.K. and Majorie Armstrong (Garden City, N.Y.: Doubleday-Gallilee, 1979).

⁵For a brief sketch of other Baptist Confessions of Faith see "Baptist Affirm Their Faith", The Baptist Heritage Series (Nashville: Historical Commission of the SBC, 1979).* An indepth study into these confessions is found in Baptist Confessions of Faith by William Lumpkin (Valley Forge: Judson Press, 1969).

⁶"The Baptist Story" by Lynn E. May, Jr., Baptist Heritage Series (Nashville: Historical Commission of the SBC, 1979) gives brief history of Baptists.*

⁷Armstrong: pp. 45-75. A good account of the Roger Williams story is found in Jame E. Tull's book, Shapers of Baptist Thought (Valley Forge: Judson Press, 1972).

⁸These are quotes from May: p. 3 and Armstrong: p. 83. For more information on the beginning of Baptist associations see "The Baptist Association: A Historical Introduction" by Walter Shurden.*

⁹For information about the beginning of the Flat River Church see Paschal: vol 1, pp. 176-178: p. 231.

¹⁰The history of the churches founded by Harris are given by John S. Moore in "The Forgotten Story of Falls Creek Church", The Virginia Baptist Register, 1971, pp. 435-456. Bethel Hill was an arm of the Mayo Church while Yanceyville came from the Country Line Church.

¹¹For the section on Early Baptist in North Carolina, I have found most helpful "The Historical Development of N.C. Baptists 1714-1860" by Majorie Lee Tallent (Master's Thesis: University of North Carolina, 1952). It is unfortunate that this excellent work is not published. A History of N.C. Baptists by M.A. Huggins (Raleigh: General Board, 1967) is good reading for laymen. History of North Carolina Baptists, vols. 1 & 2 by G.W. Paschal (Raleigh: General Board, 1930) is a good source but is too technical for the average reader. A good history of Virginia Baptists is A History of Baptists in Virginia by Reuben Alley (Richmond: General Board, 1973). All of these books point to many primary sources which make for interesting reading.

¹²For more information about Grier's, Red House, and Lea's Chapel see When the Past Refused to Die, A History of Caswell County by William S. Powell (Durham: Moore Publishing

Company, 1977). Also see the heritage books of both Person and Caswell Counties for church histories and other historical articles.

¹³The early history of Flat River is derived from Morgan Edward's notebook published in Paschal, vol. 1, pp. 224-239 and explained on pp. 174-178. The Flat River Minutes from 1786 may be viewed on microfilm in the Person County Library.

¹⁴The story of Grassy Creek Church can be found in Paschal: pp. 299-300 and in History of the Sandy Creek Baptist Association by G.W. Purefoy (New York: Sheldon, 1859).

¹⁵The account of Samuel Harris' conversion is from Semple's History of Virginia Baptists (Richmond: Pitt and Dickinson, 1894). For further reading on Harris see Alley: pp. 37-38; "The Forgotten Story of Fall Creek Church", Virginia Baptist Register 1971 by John S. Moore, pp. 435-454*; Baptist Ministers of Virginia by James B. Taylor, pp. 28-37*; History of the Pittsylvania Baptist Association by C.F. Leek quoted in "The Doctrine of Election" by Donald McKinney (D-Min, Project Report: Southeastern Seminary, 1972), pp. 74-76.*

¹⁶For additional information on the Country Line Church see Moore: pp. 447-448; and "Historical Sketch of the Country Line Baptist Church by W.J. Berry.*

¹⁷This account of the Bethel Hill history is drawn from four sources all of which differ in some respects. The account given is the author's interpretation of the materials. See Moore: pp. 448-451*; "Background of the Black Walnut Baptist Church" by L.H. Dawson*; "History of Bethel Hill Baptist Church" by Mrs. Dan Dawkins*; and "A History of the Bethel Hill Baptist Church" by James O. Shurling found in Along the Border; ed. Harry R. Mathis (Oxford, N.C.: Coble Press, 1964).*

¹⁸The quotes on Religious Liberty are from "Baptists and Religious Liberty" by Stan L. Hasteley The Baptist Heritage Series (Nashville: The Historical Commission of the SBC, 1979).* Other sources for this section are Alley: pp. 40-118; Paschal: vol. 1, pp. 192-203, 332-393; Armstrong: pp. 89-117. Also learn about the work for religious liberty in Massachusetts done by Isaac Backus in Tull: pp. 55-77.

Things to Think About

1. If Baptists cannot trace their history in a direct succession from John the Baptist, on what basis do we claim to be a New Testament Church?
2. What do you say to a person who says that the early settlers came to America where they experienced religious freedom?
3. How are Baptists today like the General Baptist, the Particular Baptists, and the Separate Baptists?
4. What are the issues in our country today that have to do with religious liberty and the separation of church and state?

Things to See

1. While visiting Providence, R.I. or Charleston, S.C. be sure to visit the first Baptist church in America and the first Baptist church in the South.
2. Visit the Sandy Creek Church begun by Shubal Stearns in 1755 just off Hwy. 49 south of Liberty, N.C.
3. See the monument to Samuel Harris located at the Country Line Baptist Church on Hwy. 832 near the Pittsylvania and Halifax County line in Virginia.

4. See the monument to Reuben Pickett at the Black Walnut Church just off Hwy. 501 near Cluster Springs, VA.
5. See the original location of the Mayo Church at the Zion Hill Baptist Church just off Hwy. 96 at Mayo, VA. Also see the early minute book of the Mayo Church at Bethel Hill Baptist Church.
6. See the foundation of the old Flat River Church in the cemetery of Flat River Primitive Baptist Church in the Payne's Tavern section of Person County.
7. See the grave of Hugh McAden at the Redhouse Presbyterian Church near Semora, N.C. Also visit Grier's Presbyterian Church off Hwy. 119 and Lea's Chapel Methodist Church on Hwy. 158. All are located in the eastern section of Caswell County.



HOGAN'S CREEK BAPTIST CHURCH AND SETTLE PLANTATION CEMETERY

As remembered by Mrs. Sarah A. Heinzerling, 1844-1871

THE BEGINNING OF BEULAH

Introduction

It was in the year of 1832 that the Country Line Association approved Article 26 which reads, "On motion resolved that this association disapprove all the Societies of the day, namely, Bible Societies, Temperance Societies, Tract Societies, Sunday School Societies, Missionary Societies, Baptist Convention, Religious Newspapers, etc." Because of this action, Stephen Pleasant led his followers out of the Country Line Association to form three churches which joined together in 1834 as the Beulah Baptist Association.

The story of how the Country Line Association came to adopt the position reflected in Article 26 and how the Beulah Association was formed is the subject of this chapter.

Life in the Early Churches

The early Baptist churches of the Beulah area were far different from our churches today. Yet, their beliefs and practices were not so different that we would not recognize them as being Baptists. We essentially hold the same doctrines today, but our ways of putting those doctrines into practice have changed.¹

Most Baptist churches today are composed of middle class persons who are considered to be among the socially acceptable citizens of the state. Early Baptists were looked down on by the rich and powerful as uneducated and overly emotional. They suffered ridicule even after physical persecutions ceased.

The church buildings were far from the lovely brick and frame structures of today. What buildings there were were small structures of frame or logs. Some churches met in homes, under bush arbors, or at "stands". "Settle's Stand" in Rockingham County was an amphitheater which contained a rough pulpit and plank benches. The meetinghouses were often given the name of the family on whose property they stood. Hargis, Street, Wheeley's, and Seret were among the early meetinghouses. These places might be used

by preachers of all faiths but were usually designated as a certain denomination.²

In the more organized churches, worship services were held one weekend each month. The services would begin at noon on Saturday and Sunday. The Saturday service was followed by the business meeting of the church. Every member of the church was expected to be at the business meeting and was called to give an excuse for any absence. An unexcused absence was cause for being excluded from the membership role.

The services consisted of singing (without instruments), prayers, and preaching. In some cases a concluding hymn was sung while the preacher passed through the congregation shaking hands with those who would make some kind of spiritual decision. An invitation to church membership was given only at the business meeting of the church.³

A person who wished to join a Baptist church had to "give a satisfactory account of his being savingly converted to the Lord Jesus Christ and publicly declare the same by being regularly baptized by immersion." This "experience" was related in business conference and if satisfactory, the right hand of fellowship was extended and a date for baptism was set. Typical of this was the "experience" of James King of the Bethel Hill Church recorded in the History of Grassy Creek Church.

About 1807, he was awakened to a sense of his awful danger as a sinner in the sight of God, and was led to inquire earnestly for the way of salvation. He wept and prayed, and prayed and then by divine grace he was enabled to give up all for Christ. The plan of salvation was made very clear to his view, and his joy in deliverance from sin was very great.⁴

Once a person became a member of the church, he came under its discipline. Much of the minutes of church business meetings in the early Baptist churches of our area dealt with church discipline. Members who had violated the rules of Christian living were called upon to apologize before the church for their behavior. If they would not apologize, they were dismissed from the membership.

Members of the Upper South (Hyco) Church were dismissed for such reasons as :

neglect of church meetings, disorderly living such as romancing, jesting, joking, having drunk too much, tattling, moving in a disorderly manner, leaving debts unpaid, wife beating, frequenting public gatherings which were not thought becoming, getting off

on a journey on the Lord's Day, stealing plants, and breaking the rule of order in communing with other societies.

Some examples of this form of church discipline are given in the following quotes from early church minutes of our area:

Bethel Hill - November, 1805: Bro. John Brooks Edmond charged with stealing salt and for denying the charge and endeavoring to throw the blame on others and afterwards confessing to this matter that he was guilty and refusing to attend meeting he is no more a member with the body.⁵

Mayo - July, 1803: Bro. John Howard came before the church and made open profession of falling into the sin of drunkenness. Expressed great sorrow and set a resolution to abstain from that heinous sin. We pardon him.

Bethel Hill - February, 1807: An allegation against Bro. Charles Gregory respecting of his betting on a horse race. We appoint Brethren Abraham Gregory and David Brooks to see him and cite him to the next church meeting at Bethel.

Bethel Hill - June, 1807: Reference to an allegation against Bro. Charles Gregory taken up. He, himself, came forward and acknowledged to the church that he had seen his error in his past conduct and that he was sorry for it. His acknowledgments were satisfactory. We do retain him in fellowship.

Wheeley's - July, 1791: Bro. Richard Burch came before the church and acknowledged himself guilty of joining with the wicked in jumping, throwing the shoulder stone and, as we feared, he did not see the evil of it. He is therefore laid over till next meeting.⁶

Wheeley's - August, 1791: Bro. Richard Burch being under the censure of the Church for unbecoming behavior as mentioned before, came forward, acknowledged his fault and gave satisfaction.

Wheeley's - September, 1792: Inquired for grievance and Bro. John Burch came forward and acknowledged himself guilty of an error in reporting among the people of the world that he heard Sister Polly Marsh singing a wicked or carnal song which he was mistaken and owned his fault which was received as a satisfaction.

The October minutes of the Bethel Hill Church of 1805 show the extent to which the discipline of the church was carried. In

this case the church attempted to settle a child custody dispute between two members. The father of two children was excommunicated from the church for attempting to take back his children which had been placed under the care of his sister-in-law four years earlier.

In order to know what kind of behavior was acceptable to the church, members would often bring "queries" to the church business meetings. These were questions about what was right or wrong. Although they most often dealt with conduct, they were sometimes questions concerning theology or church practice. The church in conference attempted to answer these questions.

In response to queries in the Flat River Church in 1786, the following church positions were taken.⁷ Women may pray in church, drop a word of exhortation, and have equal interest in fellowship. The church could cast lots if there were a disagreement over which minister to use. It is against scripture to wear gold such as a ring or earrings. A slave owner could not allow slaves to attend horse races, cockfights, dances, etc. that he would not attend.

A query at Wheeley's in 1791 asked, "Is it lawful for a member to swap horses with an intent to make a livelihood?" The answer was no.

A query in the Bethel Hill Church in September, 1830, reads, "Query, What shall be done in case a brother or sister who gives an experience to the satisfaction of the church and shall be received and then from opportunity to opportunity lives in omission of their duty of not submitting to the ordinance of baptism? The determination of the church is that they shall before being baptized give satisfaction to the church why they have neglected their duty."

This form of church discipline continued in Baptist churches into the twentieth century. It was practiced in missionary churches as well as those which opposed missions.

Some of the cases and questions may seem trivial to us, but they were taken as a serious part of our forefathers' church responsibility. This discipline served to maintain the church's witness before the world. In the early days of the frontier, the civil government was often absent or ineffective. The church was the most effective place to obtain justice and encourage civil living. It is also to be noted in their favor, that early Baptists of our area placed a high value on their fellowship within the church. They wanted to settle their disputes within the church rather than taking them to civil courts. A reading of these early minutes

reveal the danger that such discipline has of tempting Christians to sit in judgment of another or to turn their faith into a legalism of petty rules. However, one cannot read these minutes without also noting genuine concern for the life of a Christian brother which is reflected in their church discipline.

In the early years, new churches began as "arms" or branches of other churches. They often had a number of places where they held preaching services. In the process of time, many of these places developed into regular churches. We have already seen how the Bethel Hill Church began as an arm of the Mayo Church and Wheeley's was one of two arms of the Flat River Church. When these arms became strong enough to "carry on church discipline, with suitable church officers" they obtained permission from the mother church to constitute as a separate church. An example of this is found in the minutes of the Trinity Church of May, 1840.

The Country Line Baptist Church near Yanceyville, at their April session last came to the following resolution, to wit: Resolved that the members of this Church, who reside conveniently to Trinity Meetinghouse (recently erected in western part of this county) be authorized to organize by the appointment of proper officers; and constitute a branch of this church. That they be invested with authority to transact business in the name and on behalf of this Church; receive members; and do all other things which a Branch of a Church may properly do; and report their proceedings to the regular sessions of this Church.⁸

By October of the same year, the arm of the Country Line Church was constituted into a separate church. The Trinity Church in turn formed an arm at Kerr's Chapel which was later constituted into a separate church.

As has been noted, both women and blacks were accepted into membership of the early churches. During worship services, the congregation was divided into three groups with the men, the women, and the blacks (most of whom were slaves) occupying separate sections of the church. Prior to the 1800's, some Baptist churches did not allow women to vote or speak in church meetings.

The early churches could function without a pastor. The deacons assumed the pastoral duties when no pastor was present and there were persons called "exhorters" who were a kind of unordained ministers who went around the neighborhood conversing on religious subjects. These exhorters obtained permission from the church to do this. Many preachers began as exhorters.

When a man was convinced that he was called of God to preach, he informed his church of his belief. If the church felt that the man taught the truth and his preaching tended "to the conviction and conversion of sinners and as instructive and consolatory to the people of God", it would approve of his "gifts".⁹ This meant that it would then proceed to ordain the applicant as a regular preacher. The ordination ceremony had no set form, but contained a period of questioning and a statement of beliefs followed by prayer and a laying on of hands by the ministers present.

Throughout the early years, there was some attempt by the association to assume the authority to ordain. The churches were very jealous of this privilege, however, and often refused to give it up. Under this loose system, many unworthy persons were ordained. There were also those who traveled about as Baptist preachers who had never been approved by any church. However, on the whole, the churches ordained good men as ministers who dedicated themselves to the call of God and the ministry of the church. They often made great financial and family sacrifices to follow the Lord's leadership.

The support of the minister was a problem in many churches. Most ministers had means of support outside the church. However, the churches struggled with their responsibilities in this regard. An example of this is found in the minutes of the Flat River Church of July, 1792.

It was put to vote and unanimously received the sum of 30 pounds Virginia money to be raised for support of the minister from last Christmas till next. The plan for raising which is as follows, that one man be chosen from each arm to make collections and to keep a book with a list of members names, in order to see who pays and who does not, and those who fail to pay their part to render their reason for such neglect before the church, and if they still neglect, their name to be read out before the people that everyone may know.¹⁰

Lest we be too hard on our forefathers for their lack of financial support for their churches, let us remember that they were mostly poor farmers who were barely making ends meet. Also, many of them remembered with resentment the Anglican clergy who had been supported by taxes placed on them without their consent. Finally, in the mind of some people, the financial sacrifices of the first Baptist preachers became a virtue expected of all.

The early emphasis among Baptists on the autonomy of the local church made them reluctant to enter into co-operative efforts. The only organization to which Baptist churches belonged

was the association. The Kehukee Association defined itself as:

a combination of churches uniting in one body whose business it is to hear from, and inquire into the state of the churches in the union, and give advice, in order to reconcile differences, detect errors, and remove difficulties, so as not to lord it over God's heritage, but sit and act only as an advisory council.¹¹

Each church chose delegates to represent them in the associational meeting. They were given a letter from the church which informed the association of its delegates, the state and standing of the church, their number, deaths, removals, additions, and exclusions.

Church historian, Majorie Tallent, gives the following assessment of the early Baptist associations:

From their earliest days the associations proved their worth. They settled questions of doctrine in a day when there was a good deal of confusion about the theological principles of the Baptists. By insisting that the churches send delegates to the group meetings, they brought the churches in contact with each other and promoted ties of friendship that helped to keep the scattered churches knit together. They gave aid to churches torn by internal dissension, and by their help, many churches were saved which might have been otherwise dissolved. And, in days when religious literature was very scarce, they performed a valuable service by printing at the end of the associational minutes a Circular Letter, being in general a dissertation on Apostacy, Backsliding, Christian patience, Sanctification, Practical Religion, State of the Churches, etc. Most important of all, perhaps, through these meetings the Gospel was carried into many new places for great crowds attended from distant parts. Many became enamored with these extraordinary people and petitioned the Association to send preachers into their neighborhoods.

The early associations were an important part of the life of the first Baptists of the Beulah area. They assumed more authority over the churches than do our associations today, but care was taken even then to insure that the association would not dictate to the local churches.

Life in the early Baptist churches of the Beulah area was centered in dedication, discipline, and democracy. There was dedication to the belief that the Christian life begins in the individual as that person experiences a personal relationship with God through Christ. There was a commitment to a redeemed church membership encouraged by the practice of church discipline.

And, there was democracy in all areas of church government which allowed that every believer was a priest in the sight of God.

Associations that Preceded the Beulah

The Beulah Baptist Association can trace its ancestry to the Sandy Creek Association formed by the Separate Baptists in 1760. By 1770, this association had churches in Virginia, North Carolina, and South Carolina. In that year it was decided to divide the association into three sections. The boundaries would generally follow state lines. However, the Beulah area churches became associated with the Virginia churches rather than those of North Carolina. Thus, the story of Beulah goes through Virginia.¹³

The Baptist General Association of Virginia was formed in 1770 with Samuel Harris serving as moderator. Because of rapid growth, this association divided into two districts in 1773. One district was composed of churches north of the James River while those south of the James formed the other. With an increase of persecution and the approaching war of revolution, these districts reunited in 1775.

This reunion was hindered by a controversy over Calvinism and Arminianism. Many of the Separate Baptists, like the General Baptists before them, had come to accept the Particular view of atonement. Others, including Samuel Harris, believed in a General view of atonement. After near division, these groups reunited by agreeing to disagree. Their desire for fellowship and service took precedence over their theological beliefs.

In 1783 the General Association of Virginia was divided into four districts. These remained connected to each other by the formation of the Baptist General Committee which was composed of delegates from the various district associations. This group was particularly involved in political action. It was the forerunner of the present Virginia Baptist State Convention which is called the General Association.

The Baptist General Committee adopted the Philadelphia Confession of Faith, but it did not make that confession a test of fellowship. This paved the way for the uniting of the Separate and Particular Baptists in 1787. In that year, the churches of the Ketocton Association in Northwest Virginia, the Kehukee Association, most of which was located in North Carolina, and the Four District Associations of the Separate Baptists joined to form the United Baptist Churches of Christ in Virginia. They adopted a more Calvinistic stance, but were careful "to prevent the confession of faith from usurping a tyrannical power over

the conscience of any."¹⁴

In 1789, the Roanoke Association was formed from a part of the Middle District Association. This association included churches in Granville, Person, Caswell, and Rockingham Counties of North Carolina as well as churches in Virginia. Their first meeting was held at Grassy Creek in Granville County. This association was led by outstanding ministers like Samuel Harris, John Williams, Reuben Picket, Thomas Vass, James Read, and George Roberts.

Outstanding accomplishments of the Roanoke Association included their support of Christian higher education and their interest in preserving the history of Baptists. They were among the first Virginia Baptists to give support for the establishment of a school for ministers. This would be accomplished in 1834 by the formation of Richmond College, now the University of Richmond. They also engaged in collecting historical documents and commissioning Robert Semple to write a history of Virginia Baptists.

The Roanoke Association divided in 1794. All of the churches of the Beulah area became a part of the Flat River Association of North Carolina. Some of these churches would become anti-missionary or Primitive Baptist churches in the 1830's, but the Flat River Association exists today as a part of the Baptist State Convention of North Carolina.

In 1806, the Country Line Association was formed from the Flat River. It included those churches of the Beulah area west of present day Highway 501. Bethel Hill or Mayo remained in the Flat River until 1912. By 1832, the Country Line Association was composed of fifteen churches with a combined membership of 1545. The churches that made up the Country Line in 1832 were: Upper South Hyco (now Wheelers), Pleasant Grove, Lynch's Creek, Wolf Island, Deep Creek, Country Line, Arbor Meetinghouse (now Bush Arbor), Gilliam's Meetinghouse, Ebenezer, Moon Creek, Lick Fork, Bridge Meetinghouse, Harmony, Flat River, and Mill Meetinghouse (located at the present site of Shiloh Church).¹⁵

The Rise of the Modern Missionary Movement

The title of this section is not meant to imply that a belief in missions is new to the Church. Baptists did not start missions. We believe that Christ began missions when he instituted the Church. This desire to reach the world with the gospel message is clearly seen throughout the New Testament. However, the modern missionary movement had its beginning in England during

the late 1700's. Here began what we Southern Baptists feel was a return to the New Testament emphasis which had been thwarted first by the ritualism of the Roman Catholic Church and then by an extreme Calvinism which led many Protestants, including many Baptists, away from the New Testament concept of missions.¹⁶

In England, during the late 1700's, the Calvinistic position of the Particular Baptists had become extreme. Led by theologians such as John Gill, they believed that God had determined before the world began who would be saved and who would be lost. Therefore, it was considered useless and presumptuous to invite men to repent and believe. They refused even to extend an evangelistic invitation to the unconverted because God did not need any help to convert the lost. This view is sometimes called hyper-Calvinism. It was out of this climate that the modern missionary movement led by Andrew Fuller and William Carey began.

Andrew Fuller was called to the Baptist church at Kettering, England, in 1782. Finding a strong element of hyper-Calvinism there, he began to diligently study this position. In 1785, Fuller made known his opposition to hyper-Calvinism through the publication of his book, The Gospel Worthy of All Acceptation. In this book, he stressed that it was the responsibility of the church to proclaim the gospel and the duty of the sinner to accept it.

It is interesting to note that Fuller remained a Calvinist. But, in contrast to hyper-Calvinism, he was an evangelical Calvinist. His study of the New Testament led him to see that the scripture emphasizes not only God's grace and sovereignty, but also man's responsibility. By laying this theological foundation, "Andrew Fuller played a distinguished and invaluable part in leading the Baptists to embrace a vital evangelical interpretation of the gospel." He uncovered the New Testament foundation upon which William Carey, the father of modern missions, built.¹⁷

Carey was the son of a poor weaver who at the age of sixteen became a shoemaker. In 1783, he was converted from his Anglican faith to the Baptist position. Later, he became a Baptist preacher. He had a great hunger for knowledge. To purchase books, he often went without food. As he worked mending shoes, he taught himself Hebrew, Latin, Greek, French, and Dutch. On the wall in his shop, he kept a map of the world and there grew within him a deep concern for the lost people of the world.

At a meeting of Baptist ministers in 1786, Carey suggested that they discuss whether the command of Jesus to the apostles to teach all nations was still binding to all ministers. His proposal

met with immediate disapproval from the chairman who shouted, "Sit down, young man. When the Lord wants to save the heathen, he will do it without your help."

Such rebuffs did not discourage Carey. He began to preach from such texts as Isaiah 54:1-2, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." His theme was, "Expect great things from God; attempt great things for God."¹⁸

Through the influence of Carey and Fuller, the Baptist Missionary Society at Kettering, England, was established in 1792. Carey became the society's first missionary. Serving in India, he translated the Bible into forty-two languages, he established twenty churches and mission stations, and he led in the passage of laws prohibiting the practice of burning widows on the funeral pyres of their husbands. Through Carey and Fuller, the modern missionary movement was launched.

This movement spread to America as the stories of Carey were spread throughout all denominations. It not only produced an interest in missions abroad, but it added to a revival of religion in America known as the Second Great Awakening.

Following the drafting of the Constitution of the United States with its Bill of Rights guaranteeing religious freedom, a coldness in religion spread over the churches of most southern states. In North Carolina and Virginia, many Baptists had moved west into Kentucky and Tennessee. The evangelistic zeal of the Separate Baptists seem to decline as persecutions ceased and their focus was turned to the Calvinism of the Particular Baptists. By the 1790's, the churches of Virginia and North Carolina were engaged in prayer and fasting because of their deep desire to experience a revival of religion.

This revival came from the West. It began in the Elkhorn Association of Kentucky in 1800. This revival which included Presbyterians and Methodists as well as Baptists was characterized by the camp meeting. At such meetings people would gather from miles around in encampments to hear evangelistic preaching. The emotion generated by such services sometimes resulted in wild displays of religious feeling, but beneath the emotion, there was formed a genuine revival of religion.

This revival was brought to North Carolina by Lemuel Burkitt who visited the Kentucky revivals in 1800. When he reported on the outpouring of the Spirit in the West, many of the people attending

the Kehukee Association began to cry out for mercy and many others fell to their knees praising and glorifying God. Revival spread quickly among most Baptist churches of Virginia and the Carolinas. There was less emotional excess in this area than in the West, but the revival was effective.

It should also be pointed out that there were those of our area who even at this time were opposed to this revival. Their hyper-Calvinism led them to believe that such revivals relied too much on human means for the conversion of sinners, and that the zeal manifested was "not according to knowledge, not according to the New Testament, neither according to the practice of the churches opposing the Kehukee Association from its origin up to this period."¹⁹

This Second Great Awakening plus the interest in the work of Carey in India led a group of New England college students to form a prayer group for missions in 1808. One of their meetings was held in a haystack during a rainstorm. At that meeting one student, Adoniram Judson, felt the call to foreign missions. In 1812, he, along with his wife, Ann, and a fellow minister, Luther Rice, were appointed by the Congregationalist Church to be missionaries to India.

Knowing that they would meet Carey who was a Baptist in India, they began to study the teaching of the New Testament concerning believer's baptism. Judson and Rice traveled on separate ships but when they arrived in India, they had both been convinced of the truth of Baptist doctrine. Honor required their resignation from the Congregationalists.

While the Judsons traveled on to Burma to establish a base of operation, Rice returned to the United States to gain Baptist support. His call to co-operative missions was sounded widely in the South. This resulted in the formation of mission societies on a local level and brought thirty-three Baptists to Philadelphia in 1814 where they formed the General Missionary Convention of the Baptist denomination in the United States. It became known as the Triennial Convention because it met every three years. This organization, which is the forerunner of our Southern Baptist Convention, organized a Board of Foreign Missions. Rice was also instrumental in leading the Baptists of America to establish a seminary in Washington, D.C., called Columbia College. Columbia College is now George Washington University.²⁰

Missions in the Country Line Association

The Second Great Awakening and the rise of the modern

missionary movement were felt in the churches of the Beulah area. The minutes of the Roanoke Association of 1792-94 reveal a deep concern for the low state of religion. Meeting at Grassy Creek in 1793, twenty-seven churches reported only a total of twenty baptisms. This gloomy state of religion led Samuel Brame of the Roanoke Association to write, "We can only say that the cause must exist among the professors of religion. (He means here all Christians.) God has not changed. It must be, therefore, certain that we have changed, and that our transgressions have raised a wall between God and our souls." This concern led to prayer and fasting. The answer to their prayer came in the early 1800's as the Great Awakening brought revival and the people of the Beulah area caught a vision of God's call to missions.²¹

It is difficult to say when the modern missionary movement first came to the Beulah area. There is one account that states that a Missionary Board was first organized in the Beulah area in 1792. If this account is true, then Beulah people would have been the first to have such a missionary organization in the United States. A close examination of this document raises questions about its accuracy, but it does point to an early sentiment within the churches of the Roanoke, Flat River, and Country Line Associations in support of missions.²²

It is a well documented fact that one of the earliest woman's missionary societies was organized near Milton in 1810. It was known as the Hyco Female Cent (that is, mite) Society. The purpose of this society was to raise funds for missions. One of the early annual minutes record that Negro Amey contributed nine cents. One of the early meetings was held at Lynch's Creek. Another was held at Country Line Church in 1819 and at Bush Arbor in 1820. One of the reports indicates that thirty-six "females" contributed a total of \$18.82 to the society.²³

In 1816, the Country Line Association was visited by Luther Rice. He preached on Sunday and gave a report on the work of the Baptist Board of Foreign Missions. Afterwards the association adopted the following resolution: "It is the unanimous wish of this association to keep up a correspondence with the Baptist Board of Foreign Missions." They took up an offering of five dollars in support of missions.²⁴

The early interest of Country Line Baptists in the cause of missions is also seen in their willingness to cooperate with other associations in state-wide organizations. In 1909, Martin Ross of Martin County conceived the idea of a General Baptist Association in North Carolina. In 1811, eleven associations sent three hundred delegates to a meeting at the Falls of the Tar River where they

organized the North Carolina General Meeting of Correspondence. This was one of the early steps that led to the formation of the Baptist State Convention in 1830. The Country Line Association was represented in this first state-wide organization.²⁵

The Country Line Association also supported the North Carolina Missionary Society. In 1817-1818, they sent messengers to this organization along with an offering of \$32.45 taken at the associational meeting. In 1825, contributions were sent from seven churches of the Country Line to the North Carolina Missionary Society including Country Line, Lick Fork, Bush Arbor, and Ebenezer.²⁶

The interest in missions abroad also brought about a renewed interest in missions at home. Following the return of Lemuel Burkitt from Kentucky, the Kehukee Association in 1802 approved of evening meetings for revival purposes. At these meetings, the minister would extend an altar call at the close of the sermon. This proved to be very successful. They were often held in open places where there was no church. No doubt, Bush Arbor had its beginning at such a revival meeting. Also, services were held at Settle's Stand in Rockingham County long before Hogan's Creek (now RBC Reidsville) was formed.²⁷

The churches of the Country Line Association also sought to spread the gospel through the use of religious tracts. In 1825, the association heard from George Wood, an agent of the Baptist General Tract Society, who encouraged the churches to give aid by forming auxiliary societies. The association expressed approval of this plan.

The Baptists of the Beulah area were among the earliest to have Sunday Schools. In 1821, the Country Line Association unanimously adopted and printed a Circular Letter, which strongly advocated Sabbath schools. This letter encouraged parents to teach their children the principles of the scriptures at home, but also stated;

They may be taught also in Sabbath schools; an institution which has been blessed of God to the salvation of many souls, both of children and parents. We earnestly solicit your attention to these schools, and beg you to establish one in every neighborhood.²⁸

During this period, the association also sought to encourage the revival of religion among themselves by giving greater support to their ministers. The Circular Letter of the Country Line Association written in 1826 states, "We also think it a duty incumbent

on members of churches to support their preachers in a liberal and decent manner. . . This is abundantly proved in the book of God, but is shamefully neglected." There is also evidence that the Country Line in 1819 gave support to the idea of beginning an institution for the education of young ministers. They stated, "We believe that education is an advantage to a minister, but as we are not in possession of the plan and have not consulted the churches, we are not prepared to give an answer."²⁹

It was in this way that the Baptist churches of the Beulah area (the Country Line Association) experienced revival during the early years of the 1800's. That this revival was effective can be shown by comparing the membership of the churches in the Beulah area which belonged to the Flat River Association in 1794 with the membership of the churches of the Country Line Association in 1832. In 1794, the membership of the nine Baptist churches in the Beulah area numbered 890. By 1832 they numbered 1545 in fifteen churches. In 1829 there were 334 baptisms reported in the Country Line Association. The Mayo Church (Bethel Hill) baptized 353 persons in 1802-03.³⁰

Mission support through local, state, and national organizations was a primary characteristic of the revival movement in the Country Line Association during the early 1800's. Sunday schools were started as a means of bringing more people to Christ. Tract Societies and Bible Societies also aided in the cause of missions both at home and abroad. The association indicated an interest in providing educational opportunities for their ministers as well as giving them stronger financial support so that they could better perform the task that God had called them to do. The story of how this association as well as other associations came to disassociate themselves with the very means that had brought revival to their churches will be told later. First, let us look at how this mission emphasis gave rise to the Baptist State Convention of North Carolina.

The Rise of the State Convention

Around 1810, the meetings of the Sandy Creek Association had been concerned with nothing save preaching and a few business matters. At the meeting of the association in 1844, an agent of the Bible Society accepted a seat, committees were appointed and reported on Sabbath Schools, Temperance, a Missionary Society and a Bible Society, the Itinerant Board made a report, delegates bearing thirty dollars and eighty cents were sent to the Baptist State Convention, and business was suspended for the formation of a Bible Society.³¹

This comparison reflects a great change in the minds of Baptists during a period of thirty years. This change began with the modern missionary movement and the Great Awakening of the early 1800's. The commitment to missions and revival led Baptists to a variety of interests. These interests came to be shared jointly by the churches and the associations through the formation of the State Convention and subsequently through the Southern Baptist Convention.

We have seen that Virginia Baptists came together into a general association (convention) because of the need to speak to the issue of the separation of church and state around the time of the American Revolution. The formation of the North Carolina Baptist Convention had its beginnings in the awakening of God's call to missions.

The first to issue the call for a state organization of Baptists was Martin Ross of the Chowan Association. Ross was a beloved pastor who was committed to missions. In 1803, Ross raised the following query before the Kehukee Association:

Is not the Kehukee Association, with all her numerous and respectable friends, called on in providence; in some way to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world.³²

This resulted in the formation of the Baptist Philanthropic Missionary Society in 1805. This society was composed of delegates from three associations. Its purpose was to receive funds for missions.

The decline of this first effort at a state organization was followed by the formation of the Baptist General Convention of North Carolina in 1812. This organization was begun under the influence of Ross and was designed to give support to the Baptist Board of Foreign Missions. Although this organization continued through 1821, it was constantly being called into question by some Baptists which thought that it was unscriptural and was a threat to the independence of the churches and associations. The General Convention was received with mixed opinion by the Baptists of the Beulah area. The Country Line Association suggested changes in the constitution in 1812, but withdrew even though those changes were made. They came back to the convention in 1816.

The decline of the General Convention was brought about not only because of the objections which were raised by the churches, but because of the rise of an organization which received greater loyalty among the churches than did the convention. This was the

North Carolina Society for Foreign and Domestic Missions which began in 1814. This organization was more effective than the convention movement because it dealt, for the most part, with individuals, rather than with churches or associations. The society consisted of "all such persons as annually paid at least ten dollars to the organization." It gained further support when in 1818, it decided to include not only foreign missions as its object, but also, "the destitute neighborhoods and frontier settlements in our country as well." By 1821, the society was limiting itself almost exclusively to work within North Carolina.³³

The society worked out a system to provide small and struggling churches within the state the services of ministers. These ministers would preach and observe the ordinances. In 1824, the society had seven such missionaries, receiving thirty dollars per month. Robert Daniel was employed as an "agent" of the society. His duties were to coordinate the work of the missionaries and to promote the work among the churches.

This missionary society received greater support than any previous state-wide organization. Local missionary societies attached themselves to this organization which broadened its base of support. Among these was the Hyco Female Society of Milton. The Country Line Association, although suspicious, sent \$32.45 for its support in 1819. In 1824, \$2,088.72 from across the state was paid into the society's treasury. The decline of the society around 1830 was due to the ineffective leadership of Robert Daniel in promising more than the society could deliver.³⁴

With the decline of the Society for Foreign and Domestic Missions, Martin Ross reintroduced the idea of a state convention. Unfortunately, he would not live to see his dream become a reality. In 1826 the Chowan Association appointed Ross and Thomas Meredith for the purpose of corresponding with other associations "with a view of forming a state convention" but the death of Ross prevented any activity by this committee. It was Thomas Meredith who took Ross's lead in the effort for the convention.

In 1829 the North Carolina Baptist Benevolent Society was formed to raise funds to support traveling ministers for preaching in the bounds of the state. In 1830, the members of this society, meeting in Greenville, decided to transform it into a state convention. The primary objects of the convention were:

the education of young men called of God to the ministry, and approved of by the churches to which they respectively belonged; the employment of missionaries within the limit of this state; and a cooperation with the Baptist General

Convention of the United States, in the promotion of missions in general.

Any individual or organization might become a member of the convention on payment of ten dollars and could send a delegate to the meeting for each ten dollars paid.³⁵

There were fourteen men present at the formation of the convention. Among them were Thomas Meredith, Samuel Wait, John Armstrong, and John Cullpepper. Each of these men played an important role in the early years of the convention.

Thomas Meredith came to North Carolina from Pennsylvania in 1817. He became pastor at New Bern and then at Edenton where he formed a close friendship with Martin Ross. Meredith was well educated and used that gift to provide logical argument for the convention. In a letter attached to the proceedings of the first convention, he answered the objections which he anticipated would come from those who opposed the convention.

Meredith argued that there was as much scriptural authority for the organizing of the convention as there was for establishing colleges or courts of law. He agreed that the convention was a "monied" concern but that most all concerns involved money. He declared that there was no evidence to support the charge that the convention would connect church and state. The opposition to the education of ministers, he felt, grew out of a jealousy on the part of the unlearned ministers. He noted that education was considered a value in other parts of society. He affirmed that the convention would support missions because the preaching to sinners and supporting such preaching is scriptural. Finally, he pointed to the high moral character of those involved to offset the charge that the convention was designed to fill the pockets of the organizers.

Meredith used his writing skills to support the convention. In 1833, he began The Baptist Interpreter, a monthly newspaper for Baptists. This paper became The Biblical Recorder in 1834. With one brief interruption in the 1840's, it has been published to the present day as a weekly newspaper for North Carolina Baptists. Through this paper, Meredith gave great support to the interest of the convention. His early concern for common school education for women as well as men caused North Carolina Baptists to name the woman's college in Raleigh for him.

Meredith did not have the personal appeal of Samuel Wait, John Armstrong, and John Cullpepper. Wait served as the first agent of the convention and was invaluable to the success of

Wake Forest College. Armstrong followed Wait as the agent for the convention. His personal appeal stirred up enthusiasm for the convention wherever he went. John Cullpepper was a man of great personal appeal who gave great encouragement to the convention in the central part of the state. Through the efforts of these leaders, the Baptist State Convention struggled through the early years of its existence. During those years, the emphasis on foreign missions was joined with many other issues and endeavors which arose out of the missionary enterprise.

In 1834, Wake Forest College was begun with an enrollment of twenty-five students to train young ministers. The convention raised \$17,000 in three years to start the college. This is an amazing figure when you consider that there were only 17,000 Baptists in the state at the time. Under the leadership of Samuel Wait, Wake Forest struggled through many difficulties to become one of the finest learning institutions in the South.

The state convention also encouraged other educational institutions such as the Milton Female Institute which was under the patronage of the Beulah and Flat River Associations of North Carolina and The Dan River and Roanoke Associations of Virginia.

Missionaries were employed by the convention to help small churches and open up new areas of Baptist work in the state. Associations were encouraged to employ such missionaries for work in the state. Associations were encouraged to employ such missionaries for work in the bounds of the association. By 1846 there were 33,000 Baptist in North Carolina who were in support of the state convention.³⁶

Some associations in the western Piedmont and mountains withdrew from the state convention in 1845 to form the Western Convention. Because of the distance to the other areas of the state, they were better able to work together in promoting the same causes as the state convention. This convention existed until 1898 when it was dissolved in favor of uniting with the state convention.³⁷

Through the state convention, Sunday Schools were promoted, religious tracts were printed and distributed, and support for the work of the American Bible Society was given. The convention also took a strong stance for temperance.

These accomplishments were made with much difficulty. After the first few years, there was a gradual loss of enthusiasm for the convention in some areas. This apathy kept the convention from accomplishing many of its goals. It was during this period

that the Beulah Association was "blossoming like the rose" providing constant encouragement and support of the state convention.

The convention not only withstood apathy from within, it also withstood the attack from without. This opposition came in the rise of the anti-mission movement.

The Rise of the Anti-Mission Movement

At the same time that many Baptists were organizing into societies, boards, and conventions, others were reluctant to accept the missionary movement. During the period from 1820-1840, these anti-mission Baptists became more vocal in expressing their opposition and they banded together in their cause. There were three main groups which took the anti-mission position at this time. These were Primitive Baptists, Two-Seed-in-the-Spirit Baptists, and Campbellites.³⁸

The Primitive Baptists had their beginnings in North Carolina, Virginia, and Maryland. They soon spread westward and north to other states. Although there were many clashes between Baptists who had differing opinions about missions in the 1820's and 1830's, the most significant ones occurred in the Kehukee Association in North Carolina and the Baltimore Association of Maryland.

In 1827, the Kehukee, the oldest association in North Carolina, took an anti-mission position. The mission-minded churches of that area withdrew to form other associations. In Maryland, the anti-mission group withdrew in 1832. They met at the Black Rock Church where they issued the Black Rock Declaration. This statement remains as a cornerstone of Primitive Baptist belief. Other anti-mission Baptists of the area followed the leadership of these two groups. Because of the influence of these two groups, early anti-mission Baptists were sometimes called Kehukeeites or Black Rockers.

In Illinois and Missouri, the anti-mission position was led by Daniel Parker. He taught that there are two seeds in the stream of life, good and evil. Every person is born with one of those seeds and nothing can be done about it. This theology eliminated the need for missions. In this way, Parker's Two-Seed-in-the-Spirit Baptists led the anti-mission movement in the West.

Another group of anti-mission Baptists followed Alexander Campbell to form the Disciples of Christ. These Baptists did not

object so much to missions as they did to the methods being used to support missions. They said that boards, societies, and conventions were not to be found in scripture. Campbell also differed from other Baptists in his belief that baptism was necessary for salvation. His followers abandoned the anti-mission position later, but Campbell's influence can still be seen in the Church of Christ of our area.

In North Carolina, the division and strife over missions came in most every area of the state.³⁹ Sometimes the anti-missionary groups were in the minority and withdrew from the pro-mission association. In other cases, the anti-mission group formed the majority causing the missionary churches to withdraw. It is significant to note that in 1846, only 5,685 of the 38,667 Baptists in North Carolina took the anti-missionary position.⁴⁰

The first clash occurred in the Raleigh Association in 1825. Several anti-mission churches withdrew to form the Reformed Baptist Conference. In 1829, this group changed their name to the Little River Association. The Raleigh Association attempted to reconcile differences with them until 1832 when it declared non-fellowship.

The anti-mission leader in the Kehukee Association was Joshua Lawrence. In 1826, Lawrence's followers presented a paper to the association that (1) proposed to change their name to Reformed Baptists, (2) declared non-fellowship with all persons belonging to missionary societies, tract societies, Bible societies, Masonic Lodges and theological schools, and (3) encouraged persons who supported such causes to obtain letters of dismissal from Kehukee churches. This paper was considered by the churches for a year and the issue was reintroduced in the 1827 meeting.

At this meeting Joshua Lawrence gave an impassioned plea for the anti-mission position which brought the audience to tears. Following this sermon, the pro-mission moderator made a conciliatory statement that "he too was against speculation on the gospel." The clerk interpreted this as a vote for anti-missions and recorded that the anti-mission declaration received the mutual consent of all. The missionary group protested this record in 1829, but the association voted to keep the minutes as they were.

The Kehukee stance was rebuked by her neighboring association, the Chowan. The Chowan, a strong missionary association, refused to seat Kehukee delegates in 1827. In 1829 they voted not to resume correspondence with the Kehukee "so long as their sentiments and practices be retained." The Chowan tried to reconcile differences

with the Kehukee in 1842, but this time the Kehukee chose to be intolerant.

The Neuse Association had originally supported the anti-mission stance of the Kehukee, but by 1829 had reversed its position. This caused a group to split off to form the Nauhanty Association and another group split off the following year to form the Toisnot Association. These two anti-mission associations merged in 1830 to form the Cententnea Association.

In 1825 the Abbotts Creek Association was formed from churches of the Pee Dee Association that were opposed to missions. This association although anti-missionary allowed individual members within churches to support mission causes. This policy was changed in 1832 resulting in a split which formed the Liberty Baptist Association. This association gradually became a missionary association and is today a part of the Baptist State Convention.

If the above events seem confusing, it is because they reflect the complexity of the situation. Divisions and splits occurred within local churches as well as in associations. There were some who wanted to find a middle ground of peaceful coexistence, but as the argument heated up, they were forced to take one side or the other. These two groups of Baptists became like the Jews and Samaritans of old. As the years past by, they each became more firmly entrenched in their beliefs and engaged in heated debates in public and in print. This continued well up into this century. Even today, emotions run high when the subject is brought up in the presence of staunch believers of either view. Neither group is free from the guilt of displaying an intolerant spirit at times. Individuals and families, as well as churches, have been hurt by the harshness of both groups. Such is the tragedy of division and strife among Christians.

Before moving to the split which formed the Beulah, we would do well to reflect on the reasons for the rise of the anti-mission movement. These are: (1) objection to the centralization of authority in the form of boards, societies, and conventions; (2) the belief that missionary societies were contrary to scripture; (3) opposition to an educated and paid ministry; (4) ministerial jealousy; (5) objection to seeking financial contributions from church, and (6) a theology of hyper-Calvinism.⁴¹

Anti-mission churches believed strongly in the autonomy of the local church. They believed that the societies, boards, and conventions were a violation of this principle. For this reason, they strongly opposed the methods of the missionary movement.

Closely related to this was the belief that missionary societies were contrary to the scriptures. They said that they could find no scriptural basis for the organization and support of missions through a board or society. Even those who were not opposed to missions as such opposed the way Baptists were organizing their mission work.

Another factor in the rise of the anti-mission movement was opposition to an educated and paid ministry. On the frontier, ministers worked for a living during the week and preached without a salary. They were, for the most part, lacking in education. In contrast, the ministers from the east were better educated men and were paid for their services. When an individual was called to preach, the frontiersman felt that he did not need an education because God would not call one who was not already qualified.

These differences in the Baptist ministers of the East and West led to personal attacks from ministerial jealousy. The uneducated frontier minister resented the well-dressed and educated Eastern ministers who came into their territory.

The money issue was also a problem. Missionaries and missionary societies were constantly seeking financial contributions to support missions. Those who opposed missions said that they were like Judas or the moneychangers in the temple.

The theology of hyper-Calvinism also played a part in the opposition to missions. This theology maintained that God in His sovereign power did not need any human means to bring His elect to repentance. The hyper-Calvinist denounced the mission movement as Arminianism which was an affront to God's sovereignty.

Who Is Telling the Truth?

For many years anti-missionary Baptists and missionary Baptists of our area have engaged in heated argument over who are the original Baptists. The anti-mission group calls themselves Primitive Baptists or Old Kind of Baptists implying that they are like Baptists have always been.⁴² On the other hand, many missionary Baptists have maintained that they are the original Baptists. This leads one to ask, "Who is telling the truth?"

Our previous background study has shown that Baptists throughout the years have held a variety of views and practices. The

belief in the priesthood of all believers and the autonomy of the local church have kept Baptists away from fixed doctrines or creeds. Modern historical studies have discredited the idea that Baptists can trace their roots to the early church in a direct lineage. Both the missionary and the anti-missionary groups have been guilty of trying to do this. Thus, it is the opinion of this author that neither group can claim to be primitive or original Baptists.

The background study has also shown that there were different kinds of Baptists which settled in North Carolina. The Particular Baptists held a Calvinist theology which leaned toward an anti-mission position. The Separatist Baptists were more interested in evangelism and church growth than theology. This group leaned towards the missionary position. When the two groups merged in the late 1700's, there was some hesitation and discussion over theological and practical issues.

This is not to say that Particular Baptists became anti-missionary while the Separatists became missionary. Both the Philadelphia and Charleston Associations became missionary bodies although they held a Calvinistic confession of faith. The point to be made is that there were various strains of thought among Baptists all along. Some Baptists viewed the call to missions as an opportunity to claim the word of God to take the gospel to the ends of the earth. Having established themselves amid persecution and won the battle for religious freedom, they were free to pursue this new direction. Other Baptists had growing hesitations about the new movement from the beginning. They tolerated the new ideas for some time and many even participated in the missionary enterprise. Their hesitations grew along with the expansion of the missionary movement. At last, vocal leaders moved to put a stop to that which they regarded as an invention of man rather than a call of God.

No where was that fluctuation of position more clear than in the Country Line Association. There is convincing evidence that this association at times supported missionary societies, Sunday Schools, and a salaried ministry. Thus, it is not accurate to say that it has always been consistently anti-mission. But, neither is it accurate to say that the Country Line was overwhelmingly a missionary association until the rise of the anti-mission leadership in the late 1820's. A fair reading of the minutes of this body shows that persons who leaned towards both the missionary and anti-missionary position were present in the Country Line all along. Thus, it is not accurate to say that the missionary Baptist churches of our area came from Primitive Baptist churches or

that the Primitive Baptist churches came from missionary Baptist churches. It is better to say that both Primitive Baptists and Missionary Baptists came from Baptists who then, as now, held differing views.

Anti-Missions in the Country Line Association

We have seen that the missionary movement which came along with the Second Great Awakening was, at first, unopposed if not generally supported by the churches of the Country Line Association. This is not to say that there were not churches or individuals within the association who had hesitations about this new direction. We would not maintain, as have some missionary Baptists, that the people of the Country Line were suddenly converted to an anti-mission position by sinister anti-mission leaders. However, the influence of James Osbourn and John Stadler cannot be ignored in the events which caused an association that leaned towards missions to lean in a different direction.

James Osbourn may be regarded as the Luther Rice of the Anti-mission movement. Like Rice, Osbourn was an itinerant minister who traveled about encouraging churches to support his anti-mission position. For this reason, he is regarded as a man of God by the anti-mission publications of the period, while he is viewed by the missionary publications like the Biblical Recorder as a troublemaker. The missionary papers like to point out that Osbourn had belonged to a missionary church in his home city, Baltimore, and had served as a home missionary in 1817. They noted that he supported himself by selling anti-mission literature while opposing the same practice among missionary Baptists.⁴³

The extent of Osbourn's influence in the Country Line is not known. It is known that he came to the association in 1829, when he preached at the Bush Arbor Church. This was the home church of John Stadler. It is also known that Osbourn delivered a sermon to the association in 1832 when the anti-mission stance was taken. His respect among the anti-mission element may be seen in a letter which he wrote to the association in 1835. This letter was adopted by the association and included in the minutes. He writes:

. . .for I believe that the interest which you have taken so decided a stance against, is but a Diana; and it seems to me that its life and health and strength and support and fame and beauty and credit is wholly suspended on **money**. And it also looks to me as if worldly men, and graceless professors, and carnal preachers, were its abettors and admirers. And the doctrines and views and sentiments inculcated by those

devotees of Diana, are at war with the whole genius of that gospel which Paul was not ashamed of, and on which you and I feed.⁴⁴

John Stadler was received by experience into the Bush Arbor Church in 1821. He was ordained by the church in the following year, although he did not become pastor of this church until 1834.

There is some evidence which indicates that Stadler once had leanings toward the missionary movement. On one occasion he is reported to have given to a collection for traveling preachers and on another occasion he gave to a Bible Society. This leads to speculation that Stadler was not strongly opposed to the missionary movement until his association with James Osbourn in the mid-1820's. In 1830-32, he became the leader of the anti-mission movement in the Country Line Association. He states that he "went to every church in the bounds of the association in order to get them to go against missions." When Stephen Pleasant was forced out of the Wheelers and Flat River Churches in 1833, it was Stadler who succeeded him as pastor. He served as the moderator of the Country Line Association for many years after the missionary element had withdrawn. This association still holds firm to the teachings and practices of James Osbourn and John Stadler.⁴⁵

The Minutes of the Country Line Association do not reflect a great controversy over missions prior to 1832. There are occasional references to the support of some missionary causes and there are also references which indicate a hesitancy within the association to join in the movement for a state convention. These minutes indicate that Stephen Pleasant and John Stadler shared responsibilities on ordination councils and other association committees. They were both included on the list of speakers for the association. Thus, it is hard to determine where the Country Line stood on the issue of missions prior to 1832.⁴⁶

It was Article 26 of the 1832 Minutes of the Country Line Association that sparked the split in the association. It appears in the minutes as though there was no controversy at all in this meeting held at Deep Creek in Orange County. Article 26 reads, "On motion resolved that this association disapprove all the Societies of the day, namely, Bible Societies, Temperance Societies, Tract Societies, Sunday School Societies, Missionary Societies, Baptist Convention, Religious Newspapers, etc." There is nothing else in the minutes which indicate the controversy that surely must have been at that meeting. It is recorded that Samuel Wait was present at the meeting representing the state convention. James Osbourn preached on Sunday and pronounced the benediction at the Monday session. It appears that in the 1832 session of the

Country Line Association that James Osbourn and John Stadler had the last word. This may have been true were it not for the strong conviction that burned in the heart of one man, Stephen Pleasant.

The Stephen Pleasant Story

The Beulah Association was born in the heart of Stephen Pleasant. There were others within the Beulah area who supported him and there were other mission minded ministers who encouraged him. But, without the conviction, and personal attraction of Pleasant, the Beulah dream might never have become a reality.

Stephen Pleasant was born January 12, 1779, and died November 28, 1852. There is some discussion among genealogists as to the parentage of Stephen Pleasant. Some list his father as William Scott Pleasant born 1756 while others feel that he was the son of William's sister, Sarah, and that he took his grandfather's last name. Whoever his father was, it is generally agreed that he died when Stephen was very young.⁴⁷

A sketch written by Stephen Pleasant's granddaughter says that "the first ten years of his life was that of an indulged spoiled child. After that, he passes into the hands of a stepfather. Times were changed and his was the usual career of the youth of the country. He was permitted to attend school only six months, which was the only school he ever attended."⁴⁸

In 1799, he joined the Ebenezer Church in Person County although his home was in nearby Caswell County. A year later, he married Mary Brown, daughter of Elder William Brown. She was also called Polly.

William Brown was a beloved Baptist pastor. He had played an active role in the Roanoke, Flat River, and Country Line Associations. He undoubtedly influenced his son-in-law to a great extent. By 1824 Stephen was assisting his aging father-in-law as an exhorter and as a song leader.

A member of his family gives the circumstance of his full entrance into the ministry:

Both being in attendance upon the same meeting, Elder Brown read the scripture lesson and as was his custom closed the Bible previous to announcing his text. But on this occasion, his text fled from his memory and not a word of his sermon came to his mind. He stated his condition to his congregation

and called on his son-in-law who had once been a gifted exhorter to come forward and speak to the people. Mr. Pleasant did so--taking the forgotten text of Elder Brown. God gave him great liberty and he made a profound impression on his hearers. Elder Brown who was quite feeble with consumption was deeply moved and rose and said to the church that he felt that God had called Bro. Pleasant to take up the work he was about to lay down; and earnestly commended him to the church as his days were gathering rapidly toward the sunset. From this time on, he was an active minister of the Lord. A copy of his ordination reads thus: 'We the presbytery called by the church at Ebenezer meetinghouse in Person County attended on the 20th day of November 1826 when and where the church voluntarily and unanimously gave up brother Stephen Pleasant for ordination; whom when we had examined upon his call and qualification and principles, do find him sound in the faith and qualified and call of God (as we believe) to the ministry of the Word and ordinances, and have therefore set him apart thereto by fasting and prayer and imposition of hand.' The presbyters were George Roberts, Stephen Chandler, and John Campbell.⁴⁹

In 1828 Stephen Pleasant was chosen as the pastor of the Flat River Church and the Wheeley's Church in addition to his ministry at Ebenezer. These churches immediately began to flourish under his leadership. The Wheeley's Church experienced revival under the leadership of Pleasant. The records show that over 130 new members were admitted in 1828.⁵⁰

The minutes of the Country Line Association indicate that he was respected among that group. He was asked to preach and to serve on various committees and presbyteries. There is nothing to indicate that before 1832 Stephen Pleasant encountered any difficulty in his relationships with the pastors and people of the Country Line Association. If they had any disagreements with his interest in evangelism and missions, they were not publically expressed.

The controversy arose suddenly with the passing of Article 26 in 1832. The supporters of missions within the Country Line were undecided about what to do. They wanted to remain true to the beliefs which they had held all along regarding missions and yet remain in the association that they had loved and served. Stephen Pleasant realized that either convictions or fellowship must be sacrificed. He led two of his churches to withdraw from the association. These were Ebenezer and Wheeley's. Flat River did not support Pleasant and he resigned as their pastor.⁵¹

At Ebenezer, the church first voted to withdraw from the association. This was also true at Wheeley's. The original Wheeley's minutes of September 1832 state: "The resolution of the association considered. We agree to stand as we were, independent of the association." However, in February of 1833, after the departure of Pleasant and his followers, the church voted to go back and record the events that led to the split. This revision which reflects an anti-mission bias states:

. . .agreed by Brother P. and others that the association had made laws too binding on the churches and if the Church did go with the association, he would not preach to them any more and moved that the voice of the church be taken without debate. Some attempting to speak was opposed and prevented. The question put to the Church, a large majority rose in favor of Bro. Pleasant to go with him who declared an unfellowship with the association and stood with him independent of the association.⁵²

That Stephen Pleasant was uncompromising on his stand for missions is not to be denied. However, to indicate that he was intolerant and autocratic is not consistent with the other information about him.

During the next two months, the anti-mission elements in both Ebenezer and Wheeley's worked to get the churches to change their positions. At Wheeley's, this effort was led by Robert McKee who had formerly served as pastor of the church. On the second Sunday in September, McKee preached following Pleasant. He took the text from II Cor. 6:17 that has become the landmark passage for anti-missionary Baptists: "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you." The "unclean thing" for McKee was missionary societies, etc.⁵³

In October, the Ebenezer Church "recanted what they had done the meeting before, only they allowed any of her members to join any of the societies and not be dealt with for so doing so long as they lived orderly in them." At Wheeley's the question arose again, and "after considrable debate and Bro. Pleasant still saying if the church went with the association he would not preach, twas laid over till next meeting to decide on it."⁵⁴

In the November meeting, the Wheeley's Church reversed its first stand on the issue, deciding "to stand with the association as formerly as an advisory counsel (which had never been more than a counsel) and would not break from the union of the association." However, the church still wanted Pleasant for a

preacher and sent a messenger to "invite him back to preach to them on former principles that his joining those societies did not break their fellowship with him."⁵⁵

By January of 1833, the controversy became more focused on the quarrel between Pleasant and McKee. Pleasant refused to preach to the Wheeley's Church because of its stand with the association. He was accused by some of lauding over the church because of his opposition to the association. "What they called lauding, I (Pleasant) called self-defense, and I still stood there was my reply."⁵⁶ He further stated that he would not fellowship the preaching of Bro. McKee "nor would I have any communion with him as a minister until he confessed his wrong or convinced me of an error."

McKee claimed that this was the first that he knew of Pleasant's displeasure with him. On the following Saturday, he went to Ebenezer Church where he accused Pleasant of carrying a grudge against him for three months and had not, as the rules of the church demanded, tried to effect reconciliation. In the words of McKee:

church meeting came on, and I complained to the church of his unchristian conduct towards me. The church took notice of it, but laid it over until the next meeting, and called for helps. The meeting came on; the matter was called; the church agreed Pleasant owed acknowledgement for his inchristian conduct. Pleasant said he had none to make. The clerk read the cause of his conduct towards me. Pleasant made answer, you may say that is the cause, but it is not. It is because I am friendly to the societies. The church at the same time requested his credentials. He said he did not have them with him, but they might have them at some other time.⁵⁷

It is clear that Pleasant viewed the action of the church as a rejection of this belief more than a condemnation of his dealing with McKee. He states "because I would not acknowledge I was wrong, they declared me unworthy of fellowship . . . If I had made the acknowledgment demanded, I should have gone against my feelings and have sunk my credit forever." These statements taken from a letter written to Samuel Wait in April show the great pain that Stephen Pleasant felt at being rejected by his home church. Yet, he refused to compromise his beliefs.

Although he was hurt at being dismissed in such a harsh way from the church that he had served so faithfully, Pleasant was not left alone in his distress. He received affirmation and support from people who favored missions both within the bounds of the

Country Line and from other parts of the state. We need to remember that a majority of Baptists in the state favored missions.⁵⁸

One mission minded church which came to the aid of Pleasant was Cane Creek in Orange County. This church accepted him into its membership and recognized his credentials as a minister. Samuel Wait, the agent of the convention who later became the first President of Wake Forest College, was a supporting friend during this time.

An effort was made by a group of pastors in North Carolina and Virginia to bring about a reconciliation between the Ebenezer Church and Pleasant, but the church refused to hear them.⁵⁹ Stephen Pleasant had won the admiration and respect of many outstanding Baptist leaders of Virginia and North Carolina because of his firm stand for missions.

Formation of the Charter Churches

Stephen Pleasant also found support for his missionary beliefs within the bounds of the Country Line Association. His followers in the Ebenezer and Wheeley's Churches rallied around him. One of these at Wheeley's was Nathaniel Norfleet. In late February, he invited those of his area who supported missions and Pleasant to meet at a schoolhouse on his property. Members of both the Flat River and Wheeley's Churches attended this meeting. As a result of this, the Wheeley's Church took the following action on the second Saturday of March 1833:

Grievances called for by the Church. Bro. Hester being hurt with certain brethern who dissented from or withdrew themselves from the Church. Therefore this Church declares an unfellowship against all who do not acknowledge their wrong in joining at Norfleet's Schoolhouse. We stand no longer accountable for their conduct until the Lord gives them repentance if ever.⁶⁰

The Flat River Church took similar action against those who attended the meeting.

The case of the members that had joined at Norfleet's School house (a church in disorder) was taken up and after some consultation on the Church concluded to exclude from fellowship four members (to wit) John Eleson and his wife, Patsy, Mary Glen, and Fannie Glen.⁶¹

In April, Pleasant wrote to Wait that:

The church at Ebenezer has excluded me from them and I expect they will have to exclude about fifteen more that stand in sentiment with me. At Wheelers, twenty-one have been excluded, not for any aggression, or any steps as Christians, but for their benevolence and efforts to promote good.⁶²

The exact date of the constitution of the congregation at Norfleet's Schoolhouse into a church is not known. It most probably took place in May of that year for in the letter to Wait in April Pleasant states: "I have gone through a scene of much trouble, but I have come to a conclusion. . . that I will now go preach at the request of my brethren, find friends, and to form ourselves unto a church and at some fit opportunity, annex ourselves to some other association."⁶³

The result of these events was the organization of Clement Baptist Church. The first deacons of this church were Nathaniel Norfleet, Thomas Woods, and John Ellison. Stephen Pleasant became the pastor. In 1836, Nathaniel Norfleet "in consideration of the love and affection which he hath towards Stephen Pleasant" gave the schoolhouse and property to the church. The Clement Church cemetery now occupies this tract.⁶⁴

Those of the missionary mind from the Ebenezer Church joined together in 1834 to form the Beulah Church. Among Pleasant's early supporters in this church were Sidney Lea and N.J. Palmer. Lea was a staunch supporter of Wake Forest College in its early years as well as a strong leader in the Beulah Association. Palmer served the state convention as recording secretary, helped to organize Milton Baptist Church, and supported the establishment of Milton Female Institute by the association.⁶⁵

Stephen Pleasant and the cause of missions also received strong support from within the Country Line Church near present day Yanceyville. These supporters formed the Country Line Church which changed its name in 1845 to Yanceyville Baptist Church.

The story of the split in the Country Line Church is not clear. The popular tradition is that there was a debate in the church between John Stadler and John Kerr.⁶⁶ At the conclusion of the day long debate by these two great orators, a vote was taken in the church. The mission supporters were asked to go to the other. The anti-mission group was the largest and retained the church building while the missionary group moved into Yanceyville where they established a church which they also called Country

Line. This account is appealing because of the colorful and dynamic personalities of Stadler and Kerr. No doubt the two did debate at Country Line as well as in their home church, Bush Arbor. The vote and its results is dramatic but questionable.

In 1834, John Armstrong, agent for the state convention, visited the Country Line Church which he says, "meets in their house two miles from this village [Yanceyville]." In a letter to the Baptist Interpreter, the forerunner to the Biblical Recorder, he states that the church originally chose to stay in the association even though the majority of members had missionary sentiments. He maintains that in 1834 the church resolved to become a missionary body and called John Garland Mills as its pastor. The anti-mission faction "sloughed off from the church, applied to the association [the Country Line] for admission, and that body, true to itself and true to its principles, received it as the Country Line Church while they lock on the bone and sinew of the church, and indeed the church itself as excluded members."⁶⁷

Each of the two accounts raise questions for further research. For our story, it is important to remember that there was strong support for missions within the Country Line Church, and, that at the division, both groups claimed to be the original church. The missionary body soon moved into the village of Yanceyville to the present location of Yanceyville Baptist Church. Stephen Pleasant became pastor of this church soon after its organization. It is also important to remember the contribution of Rev. John Kerr to the mission cause in this area.

The John Kerr Story

Rev. John Kerr was born in 1782 in Caswell County. As a young man, he became a schoolteacher. In 1801, he attended a revival at Crossroads Presbyterian Church where Rev. William Paisley was preaching. Kerr was converted in this meeting and joined the Bush Arbor Baptist Church. Soon afterwards he began to preach. It is unusual that two of the greatest leaders on both sides of the mission controversy, John Kerr and John Stadler belonged to the same church.⁶⁸

In 1805, Kerr accepted the pastorate of the Arbor and Mary Creek Churches in Halifax County, Virginia. While living there he ran for Congress of the United States. He was first defeated and then elected in 1812. He served in that office until 1816. During this time, Kerr considered leaving the ministry to practice law. However, through an accident which he considered to be divine intervention, he left politics and returned to preaching

the gospel.

John Kerr was called to the pastorate of First Baptist Church of Richmond, Virginia in 1825. Church historian Blanch White says, "John Kerr took Richmond by storm. Great crowds came to hear him. He commences his sermons with great deliberation; as he advances in his discourse, he is more and more absorbed, at the end of two hours he closes his sermon and the audience stands around the pulpit, every face in tears."⁶⁹

Referring to Kerr as a preacher, Rev. Jeramiah Jeter who followed Kerr at First Baptist Church of Richmond and who gave outstanding leadership to Southern Baptists says:

Had his application been equal to his genius, the depth of his judgment to the brilliancy of his fancy, and his powers of ratiocination to his powers of description, he would have been a preacher of rare, perhaps unequalled talents. For more than thirty years he rarely, if ever, failed to be appointed at important meetings where he was present to preach on the most responsible and momentous occasions. At such time, standing in the open air and addressing large assemblies, he was on his favorite theatre. It was impossible not to listen, and listening, not to be moved. I speak not in disparagement of any man, living or dead, when I say that in popular and effective declamation I have never heard him excelled--never heard him equalled. Under his stirring and almost seraphic appeals I have frequently seen thousands at one time bathed in tears. Few ministers have been so successful in winning souls to Christ.⁷⁰

Through the ministry of John Kerr, "two hundred were added to First Baptist Church of Richmond during 1826-27; the next year more than fifty; and thus every year till 1831, when he baptized nearly six hundred."⁷¹

For many years, Kerr was President of the General Association of Virginia. He was an ardent supporter of missions. He gave leadership to Virginia Baptists during the controversy with Alexander Campbell.

In 1833, John Kerr left Richmond to return to his home area. He made his home in Danville, Virginia, and began a ministry as an evangelist. Biographers of Kerr seem somewhat puzzled as to why he left his ministry in Richmond. They fail to take into account the events that were happening in his home association. It is the conviction of this author that John Kerr came home to Caswell to join with Stephen Pleasant and others in their struggle against

the anti-mission sentiment within the Beulah area.

During these years, Kerr visited the regions where he passed his youthful days. Writing of this, he says:

Imagine, if you can, the joy I felt and now feel, when I tell you, that all this occurred in sight of the spot where I began my ministerial career; in the church where my father and mother were for many years memoers; amid the companions of my childhood, the associates of my youth, and many of them 'my brethren and kinsmen according to the flesh.' Again, I will say, and you will sing, 'Glory to God in the highest, and on earth peace, goodwill toward men.' Amen.⁷²

The contribution which John Kerr made to the cause of missions in the Beulah area is not fully known. No doubt, he did engage in debate with ministers of the anti-mission persuasion. He also held evangelistic meetings in the area. He writes of one such meeting at Caswell Courthouse in a letter to Samuel Wait dated September 4, 1833:

I have this moment to tell you that our camp meeting near this place closed last evening. It has been blessed. At least 40 souls professed conversion to God on the ground. . . but I am sorry to say the Baptist ministers of the county would have no part in the matter while all other good people of all denominations had a feast of love and joy. God in his great kindness gave us a good supply of ministers of the right stamp.⁷³

It is not unreasonable to suppose that the Country Line (Yanceyville) Church came out of this very meeting.

Throughout the remainder of his years, Kerr gave support to the mission cause in his home area. His son, Judge John Kerr, served as moderator of the Beulah Association while a member of First Baptist Church of Reidsville. Both Rev. John Kerr and Judge John Kerr share the same grave marker in the cemetery of Yanceyville Baptist Church.

The Birth of Beulah

By the middle of 1834, Stephen Pleasant had become pastor of three churches with a combined membership of 131. Representatives for these churches met together at the Beulah Church in Caswell County on October 4, 1834, where they formed the Beulah Baptist Association. A copy of the minutes of this meeting was sent to the Biblical Recorder. This is most fortunate

because the early minutes of the Beulah Association have been lost. The Biblical Recorder article reads:

PROCEEDINGS OF THE COUNTRYLINE ASSOCIATION.

Whereas the Countryline Association having refused to correspond with the churches of Beulah, Countryline, and Clement, on account of their attachment to benevolent institutions, -- We therefore, the united Baptists of the said churches, having appointed delegates for that purpose, met at Beulah on Saturday 4th of October, 1834; when, after consultation and prayer it was resolved to constitute the said churches into an Association, to be called and known by the name of Beulah. Elder Stephen Pleasants was chosen Moderator, and Philip Hadnett clerk. Number of members, Countryline 62 - Clement 53 - Beulah 16 - Total 135

Resolved. That this Association petition correspondence with the Sandy Creek, Roanoke, Flat River, and Liberty Associations. Brethren S. Pleasants, William Vernon, and Philip Hadnett appointed to attend the Roanoke Association; Brethren Nathaniel Norfleet, John Hargood, and George Briggs to Flat River; Brethren John Stamps, William Russell, and William Graves to Sandy Creek.

Agreed that that our first Association be held at Clement M.H. Person County, N.C. to commence Saturday before the first Lord's day in August, 1835; and that Elder William Hooper be requested to preach the Introductory Sermon. In case of failure, Elder James King.

Resolved. That a copy of these Minutes be sent to the Editors of the Biblical Recorder and Religious Herald, with a request that they publish the same. The Herald will please copy from the Recorder.

After singing and prayer by the Moderator, the Association adjourned.

STEPHEN PLEASANTS. Modr.
PHILIP HADNETT. Clerk

It is doubtful that the delegates which met at Beulah Church in October of 1834 realized the magnitude of their accomplishment. They could not imagine that within thirty years they would grow to twenty-six churches with a total membership of 1767.⁷⁵ They did not dream of the outstanding leadership that this association would provide for the state convention and for Southern Baptists. They only knew of their love for one another, their commitment to Christ, and His call to them to missions. Their faith and commitment was blessed by God and has been a blessing to countless others during the one hundred and fifty years in which the Beulah Baptist Association has existed.

That which began in the heart of Stephen Pleasant grew in the hearts of others. He began a one man crusade against the anti-mission forces within the Beulah area. "Such an act required a great and courageous heart and it brought him much suffering to stand for the right." The obituary notice of him found in the minutes of the Beulah Association of 1853 reads:

Adhering to his principles, he was forced to pass through a fiery scene of trial, in which he meekly suffered persecution for righteousness' sake. But God did not forsake him; he was supported for the work of the ministry. He was enabled to gather three small churches, who sympathized with him in his doctrines, and these with the aid of some of his ministering brethren, he united and organized with the name of Beulah Association, and this was the origin of this body; for which he labored and over which he presided as Moderator until his death. God blessed his labors, and permitted him to see the little body composed, as we have said, of three churches grow and increase until it numbers more than twenty churches and a membership of about 1500.⁷⁶

These principles are still at the heart of Beulah Baptists today.

Summary

In this chapter we have seen how the Beulah Baptist Association came into existence in 1834 because of the anti-mission stance taken by the Country Line Association. It has been shown that this event was not an isolated incident, but was a part of the social, political, and theological issues that were facing Baptists around the world at this time.

The early churches of the Beulah area were strong on discipline and democracy, but weak in support and outreach. Their radical adherence to autonomy made the association their one level of fellowship and cooperation with other churches. The Beulah Association came out of the Country Line Association which was preceeded by the Flat River Association, the Roanoke Association, and the Middle District Association of Virginia.

The rise of the modern missionary movement began in England with the theology of Andrew Fuller and the missionary efforts of William Carey in the late 1700's. It was popularized in America by Adoniram Judson and Luther Rice and was not radically opposed, if not enthusiastically received, by the people of the Beulah area. This vision of world missions caused Baptists to organize into societies and conventions to support the various means of carrying

out missions at home and abroad.

The opposition to the mission movement was not organized until the 1820's although there were some all along who were reluctant to accept the changes which were brought about by the missionary spirit. This opposition was led in the Country Line Association in the late 1820's by James Osbourn and John Stadler. They influenced a majority of the Country Line to the anti-mission position.

Standing almost alone in favor of missions was Stephen Pleasant. His strong stand for missions caused him to be dismissed from his church and his position as pastor of three churches in the Country Line Association. Encouraged by friends of the missionary persuasion in other parts of the state and supported by a band of loyal followers, Pleasant formed three small churches in Person and Caswell Counties composed of mission minded members. These three churches with a membership of less than 150 joined together on October 4, 1834, as the Beulah Baptist Association.



EBENEZER PRIMITIVE BAPTIST CHURCH

This church is located in the western part of the county near the Person-Caswell line, just off Highway 158 west, and about 1 mile east of Leasburg, N.C. The cemetery is near the church.

Things to Read
Endnotes

*All materials that are followed by an asterisk may be found in the Beulah Baptist Association Heritage Notebooks. Copies of these notebooks are on reserve in the Person County Library, Roxboro, N.C. and Gunn Memorial Library, Yanceyville, N.C.

¹Much of the material from section comes from "The Historical Development of North Carolina Baptists" by Majorie Lee Tallant (Masters Thesis, UNC), 1952.

²For more information on Settle's Stand see Open Doors and Closed Windows, a history of F.B.C. Reidsville edited by Richard R. Saunders, 1948.*

³A good source for early life materials in A Concise History of the Kehukee Baptist Association by Lemuel Burkitt and Jesse Read (Halifax, VA.: A. Hodge, 1803) pp. 247-249.*

⁴The conversion of James King is found in A History of Grassy Creek Baptist Church by Robert Devin (Raleigh: Broughton & Co., 1880), p. 128.

⁵The typescript Minutes of the Bethel Hill (Mayo) Church Minutes from 1803-1838 were prepared by Calvin Metcalf and Blanche Jones in 1960. A copy is available at the church. The original is also at the church.

⁶The Typescript Minutes of Wheeley's or Upper South Hyco Church from 1790-1846 was prepared by Burch Blalock. A copy is in the Clement Church Library and on microfilm at the Person County Library. The original is at the UNC Library.

⁷The typescript Minutes of the Flat River Church from 1786-1945 are on Microfilm at the Person County Library. The original is in the UNC Library.

⁸The Minutes of the Trinity Missionary Baptist Church from 1840-1857 is in the possession of Miss Ella Thompson of Leasburg. The quote is from May 1840.*

⁹Burkitt and Read, p. 74.

¹⁰Flat River Minutes, July 1792.

¹¹Burkitt and Read, p. xx.

¹²Tallent, pp. 23-24. She quotes from Semple's History of Virginia Baptists p. 18.

¹³A background history of the Beulah was entered into the Beulah Minutes in 1868 by Elias Dodson.*

¹⁴For information on the Roanoke Association of Virginia see A History of Baptists in Virginia by Reuben Alley. Also see History of Virginia Baptists by Robert Semple (Richmond: Pitt and Dickinson, 1894).

¹⁵The complete handwritten minutes of the Country Line Association from 1806 are located in the Baptist Historical Collection of the Wake Forest University Library. They are also available on Microfilm at the Person County Library.

¹⁶The material on the Rise of the Modern Missionary Movement is drawn from a chapter by the same title in The Doctrine of Election by Donald McKinney (D. Min. Project Report, Southeastern Baptist Theological Seminary, 1976) pp. 80-88. Also see "Baptist and World Missions" by Catherine B. Allen in the Baptist Heritage Series (Nashville: Historical Commission SBC, 1979).

¹⁷For additional information on Andrew Fuller see the chapter on Fuller in Shapers of Baptist Thought by James E. Tull (Valley Forge: Judson Press, 1972).

¹⁸Also see the chapter on William Cary in the same work by James E. Tull.

¹⁹G.W. Paschal's account of the Second Great Awakening in North Carolina includes an extensive quote from Burkitt and Read. See Paschal's History of North Carolina Baptists Vol. 1, pp. 539ff.

²⁰A brief summary of the formation of the Triennial Convention is found in "Southern Baptist Beginnings" by Robert A. Baker (Baptist Heritage Series; SBC Historical Commission 1979).

²¹The account of the Great Awakening in the Roanoke Association is found in Semple, p. 329ff.

²²An article in the Biblical Recorder of February 3, 1859, p. 2:4 reports that John Stadler stated in a letter that a missionary organization existed in the Country Line Association in 1792.* (The Country Line was not formed until 1806.)

²³The account of the formation of the Hyco Female Cent Society is found in A History of Caswell County by William S. Powell (Durham: Moore Publishing Company, 1977), p. 448.

²⁴Country Line Association Minutes, 1816, p. 6.

²⁵Powell, p. 448.*

²⁶George Washington Purefoy argues in A History of the Sandy Creek Baptist Association (New York: Sheldon & Co., 1859), p. 53ff.*

²⁷Purefoy, p. 51.*

²⁸The Circular Letter of the Country Line Association Minutes of 1821 which supports Sabbath schools is found on Microfilm in the Baptist Historical Collection at the Wake Forest University Library. Most Country Line printed minutes are in this collection.

²⁹Country Line Minutes, 1826.

³⁰Bethel Hill Minutes (typescript), pp. 3-11.

³¹The development of the North Carolina Baptist State Convention is best traced in the Master's Thesis by Majorie Tallent. The material in this section comes from the chapter entitled "Baptist State Convention", pp. 88-141.

³²Martin Ross' query is cited in Tallent, p. 67.

³³Tallent, p. 83.

³⁴Tallent, p. 87.

³⁵The story of the formation of the State Convention is also told in articles by Thomas Pittman and G.W. Paschal in The Growth of One Hundred Years (Raleigh: Bynum Printing Company, 1930), pp. 23-46.

³⁶Tallent, p. 141

³⁷For additional information on the Western Convention in North Carolina see Paschal Vol. 2, pp. 452-53. Also see Tallent, pp. 173-196.

³⁸For a fuller discussion of the rise of the anti-mission movement see the chapter by that title in the D. Min. Project Report by Don McKinney, pp. 89-94.

³⁹For a more complete account of the division and strife among North Carolina Baptists in the 1830's see Tallent, pp. 142-172.

⁴⁰Minutes Baptist State Convention (1846) cited in Tallent, p. 141.

⁴¹Assessments of the anti-mission movements are found in Tallent, pp. 197-211. "Crises in Baptist Life" by Walter Sharden in the Baptist Heritage Series and Don McKinney's D. Min. Project Report, pp. 90-94. Also the reader who wishes to explore Primitive Baptist history will find the following sources most helpful: Julietta Haynes, "A History of Primitive Baptists", PH. D. Thesis, University of Texas, 1959; Byron Cecil Lambert, "The Rise of Anti-Mission Baptists", PH. D. Dissertation, University of Chicago, 1957. These are on Microfilm at the Southeastern Seminary Library. Also see Arthur Carl Piepkorn, "The Primitive Baptists of North America", Baptist History and Heritage, January, 1972.*

⁴²To taste the flavor of the argument over who are the original Baptists see Henry Sheets, A History of the Liberty Baptist Association (Raleigh: Edwards & Broughton, 1907); G.W. Purefoy's History of Sandy Creek Association; copies of the Biblical Recorder of 1800's found in the Baptist Historical Collection at WFU and copies of The Primitive Baptist of the 1800's found in the Southern Historical Collection at the UNC Library.*

⁴³For articles on Osbourn see the Biblical Recorder of August 10, 1836 and July 19, 1837. Also see a letter from James Osbourn in the Primitive Baptist of April 27, 1844.*

⁴⁴Country Line Minutes. 1835.

⁴⁵Purefoy, p. 56.*

⁴⁶Country Line Minutes, 1832.*

⁴⁷Articles on the Pleasant family are found in the Person County Heritage Book (Winston-Salem: Hunter Publishing Company, 1981), pp. 358-361.

⁴⁸Much of the material on the early life of Stephen Pleasant is found in a sketch written by Mannie Woods Phillips (Alderman Papers PC 2/folder 24 WFU Library).*

⁴⁹Ibid. ⁵⁰Wheeler's Church Minutes, 1828.

⁵¹The primary sources for the exclusion of Stephen Pleasant from the Ebenezer and Wheelley Churches are: Minutes of Wheeler's September 1832-March 1833;* a letter by Robert McKee to the Primitive Baptist September 24, 1836;* Purefoy's History of the Sandy Creek Association pp. 155-157.* [A good secondary source is Tallent, pp. 165-167.]*

⁵²Wheeler's Minutes September 1832. ⁵³McKee's letter to the Primitive Baptist.*

⁵⁴Wheeler's Minutes October 1832. ⁵⁵Wheeler's Minutes November 1832.

⁵⁶Pleasant's letter to Samuel Wait.* ⁵⁷McKee's letter to the Primitive Baptist.*

⁵⁸Purefoy, p. 59. ⁵⁹Purefoy, pp. 155-56.* ⁶⁰Wheeler's Minutes March 1833.*

⁶¹Flat River Minutes March 1833 (Microfilm, Person Library).

⁶²Pleasant's letter to Wait.* ⁶³Ibid. ⁶⁴Deed to Clement Church 1836.*

⁶⁵For more information on N.J. Palmer see G.W. Paschal's History of Wake Forest College, Vol. 1 (Raleigh: Edwards & Broughton, 1935), pp. 308-311.

⁶⁶The account of the Kerr-Stadler debate by Tom Henderson is found in "Final Services In Yanceyville's Old Building" Greensboro Daily News January 29, 1950.*

⁶⁷John Armstrong's letter to the Baptist Interpreter dated Aug. 30, 1834 seems to contradict the account of the founding of the Yanceyville Church passed down by William Poteat.

⁶⁸Excellent sources for the life of Rev. John Kerr are: The Wake Forest Student Vol. 25, pp. 26-31;* Virginia Baptist Ministers by James B. Taylor, pp. 109-118;* The Recollections of a Long Life by Jeremiah Jeter, pp. 284-289;* "Rev. John Kerr" by Katharine Kerr Kendall found in the files of the Baptist Historical Collection WFU;* and History of FBC of Richmond by Blanche White, 1955.*

⁶⁹History of FBC Richmond, p. 22.

⁷⁰Wake Forest Student, pp. 30-31.* ⁷¹Ibid. ⁷²Taylor, pp. 115-116.*

⁷³The account of Kerr's camp meeting at Yanceyville is found in the Wait Papers of Wake Forest University Library.

⁷⁴The published account of the organization of the Beulah Association is found in the Biblical Recorder of 1834.*

⁷⁵A history of the Beulah Baptist Association written by G.W. Paschal for the 100th anniversary is found in the Beulah Minutes 1934, p. 16ff.

⁷⁶Beulah Minutes, 1853.

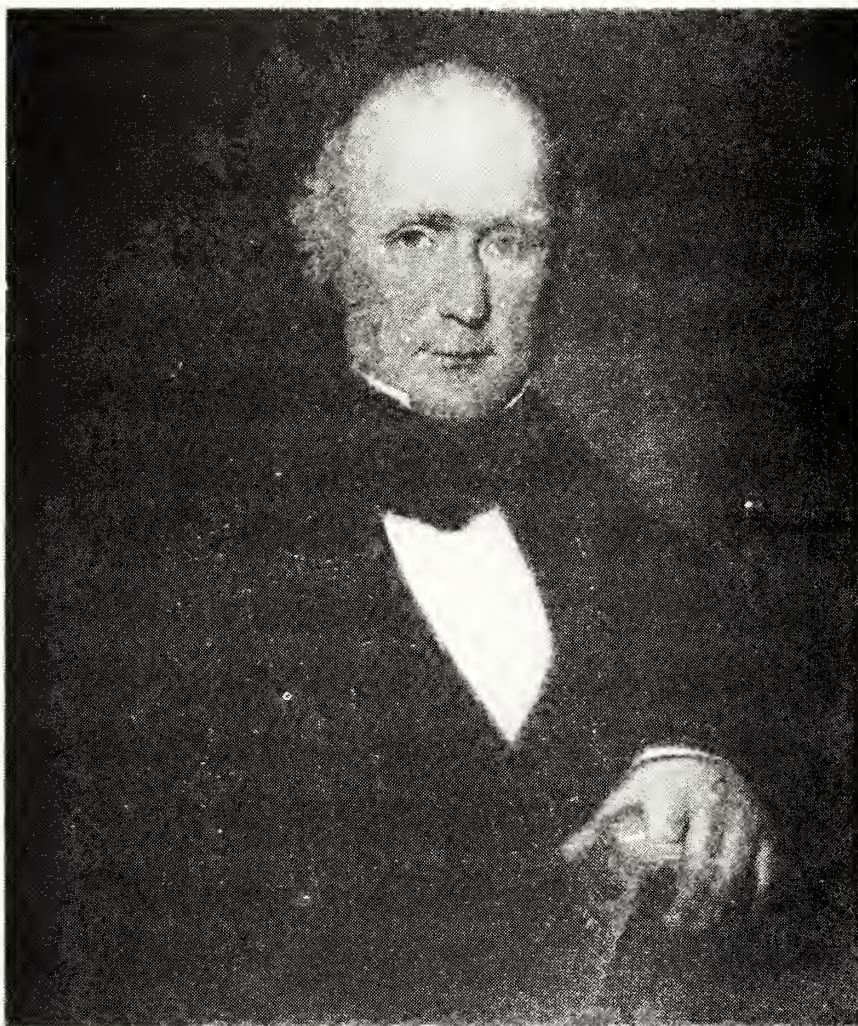
Things to Think About

1. What would be the advantages and disadvantages of practicing church discipline today as they did in the early churches of our area?
2. Should the local church, the association, the state or national convention have the authority to ordain ministers?
3. How was the rise of the Modern Missionary Movement similar to the rise of the first missionary movement which began at Pentecost?
4. How much are the criticisms which we hear today of the State Convention and the SBC like those in the 1830's?
5. How have Sunday Schools, State and National Conventions, Baptist Colleges and Seminaries, and salaried ministers contributed to the cause of missions during the past 150 years?
6. How do we respond to God's call to stand alone as Stephen Pleasant did? Are we willing to suffer rejection from those we love the most in order to follow God's will?

Things to See

1. The original minutes of Bethel Hill (Mayo) Church may be seen at the church. The minutes of the Flat River and Wheeler's Church from 1786 are in the Southern Historical Collection at the University of North Carolina Library.
2. The Baptist History Room of the Wake Forest University Library contains many interesting materials including past issues of the Biblical Recorder, Associational Minutes, Church Minutes, and bibliographical files.

3. Visit the grave of Rev. John Kerr in the Yanceyville Church Cemetary, the grave of John Stadler in the Bush Arbor Cemetary, and the grave of Stephen Pleasant in the Clement Church Cemetary.



REVEREND AND HONORABLE JOHN KERR
1782-1842

This chapter was written by Ron Boswell.

THE BLOSSOMING OF BEULAH

Paschal's History

At the Centennial Celebration of the Beulah Baptist Association held at the Ephesus Church in October of 1934, George Washington Paschal addressed the association. This address included a historical sketch of Beulah. Dr. Paschal was the foremost historian of North Carolina Baptists. Thus, his address is yet valuable because of its historical accuracy as well as its inspirational tone. Paschal's history is included on the following pages as it appeared in the 1934 Minutes.¹

THE BEULAH ASSOCIATION

By G. W. Paschal

As an introduction to a historical sketch of the Beulah Association on this memorable centennial celebration, I think it fitting to quote these words of Dr. J. D. Huffman (North Carolina Baptist Historical Papers, III, 16ff.), as follows:

"In 1834 Mr. Pleasant organized the Beulah Association. At the first session only three churches were represented and they had altogether only 150 members, but there was abounding activity, the favor of the Lord was with them, and there was a healthy growth from the first. Within a quarter of a century from its organization the Association was easily the foremost body of its kind in the State, not only in the number and strength of the churches, but also in the high tone of Christian character and life. Among the Moderators, now dead, were the elder Judge Settle, Judge Kerr and Hon. Calvin Graves. Of the ministers who served her either as pastors or missionaries it is sufficient to mention J. J. James, Samuel Wait, Samuel G. Mason, John L. Prichard, A. McDowell, Elias Dodson and John Robertson. These all have passed from earth. Of those still living (Huffman was writing in 1899) the following names occur to us as we write: Dr. Thomas Hume, Lewis H. Shuck, P. H. Fontaine, F. H. Jones and Henry A. Brown. (All these too now have passed away.) There is not another Association in the State which has had such a roll of illustrious names. John Stadler and his followers little knew, when vainly seeking to stay the tide of Christian activity which was flooding the land how they were building up the cause which they were trying to destroy, by driving from their fellowship Stephen Pleasant and others like him. And Stephen Pleasant builded more wisely than he knew when he organized the Beulah Association on the basis of loyalty and service to Christ. His name is worthy of everlasting remembrance."

BEULAH BAPTIST ASSOCIATION

After this introduction in the eloquent words of Dr. Hufham, it is well to notice on just what principle the churches that formed the Beulah Association left their former place in the Country Line Association for the new brotherhood. That principle may be stated in one word—Missions.

To be somewhat more particular, at the meeting of the Country Line Association in 1833, a resolution was passed by a majority vote declaring irreconcilable hostility to "Bible societies, missionary societies, temperance societies, Baptist Conventions, and religious newspapers."

After more than a century, we can only exclaim, "What a sad day was that, when an Association of churches that numbered among their members scores who were among the ablest and most cultured and most progressive Baptists of the State should have taken a stand so contrary to its former practice, and now turn to opposing Bible societies, the only means the Baptists of the State had to aid in giving the Word of God not only to heathen nations but also to tens of thousands of homes in our land; to see them opposing religious papers, which was so unreasonably stupid that they soon saw its folly and went about establishing such religious papers of their own as "The Primitive Baptist"; and the saddest of all to see them opposing mission societies which had the holy purpose of giving the Gospel of our Lord to dying men.

The Country Line Association had not always been such. It had often shown its friendliness to Missions in the years before 1833, when it passed those reactionary resolutions. If a writer in the *Biblical Recorder* of January 17, 1859, Mr. Charles L. Teague, is correct, a missionary society was organized in the Country Line Association in the year 1792, only a few years after Cary had gone to India, and probably in consequence of his going. This is then the earliest missionary society of which we have record in the New World. Seventeen years before the passage of that terrible resolution the women of Lynch's Creek had organized what they called the Hyco Female Cent Society, for the support of Missions and were holding meetings as early as October 1816. In 1821 the Country Line Association also endorsed Sunday Schools in a resolution in these words: "We earnestly solicit your attention to these schools, and beg you to establish one in every neighborhood." There are also frequent references in the minutes of the Country Line Association for the years 1816 to 1832 of the active interest of the churches and their members in Missions. The evidence is full and complete that before 1832 the Country Line Association favored missions.

What a pity then that the Baptists of this section could not have been allowed to continue in the way they had begun! What a pity that James Osborne, coming from another State, should have brought discord to the Baptist churches of the Country Line Association! What a pity that churches should have been arrayed against church and Baptist against Baptist and that a feud should have been started that has lasted more than a hundred years. May we not hope that the day is near at hand when all the Baptists of this section may get together on the same progressive lines that were already indicated more than a hundred years ago?

Even a hundred years ago, however, not all the Baptists of this section were of the reactionary character of those who voted against giving the Bible and the gospel to the world. In the hearts of many was burning a flame of missionary zeal which chilling resolutions could not quench. It was only a majority of the Country Line Association who favored the reactionary resolutions in 1832. One who voted against them was Elder Stephen Pleasant. The old Ebenezer Church of which he was a member withdrew fellowship from him, solely on the ground that he favored "the benevolent institutions of the day." Later when Pleasant had become pastor of the Cane Creek Church which belonged to the Sandy Creek Association, that body sought to reconcile him and old Ebenezer Church, and for that purpose sent a delegation of such men as Dr. William Hooper, George W. Purefoy and John G. Mills of Virginia. The Ebenezer Church refused to hear them.

The next year, 1834, Stephen Pleasant organized the Beulah Association. It had only three churches, the Beulah Church and two others, which all told had only 150 members. This was no easy thing for Pleasant to do. Such an act required a great and courageous heart and it brought him much suffering to stand firm for the right. This was known to those who wrote the obituary notice of him found in the minutes of the Beulah Association of 1853, in which it is said:

"Adhering to his principles he was forced to pass through a fiery scene of trial, in which he meekly suffered persecution for righteousness' sake. But God did not forsake him: he was supported for the work of the ministry. He was enabled to gather three small churches, who sympathized with him in his doctrines, and these with the aid of some of his ministering brethren, he united and organized with the name of the Beulah

BEULAH BAPTIST ASSOCIATION

Association, and this was the origin of this body; for which he labored and over which he presided as Moderator until his death. God blessed his labors, and permitted him to see the little body composed, as we have said, of three churches grow and increase until it numbers more than twenty churches and a membership of about 1,500."

The fine example of Stephen Pleasant and the three little churches in setting up the standard of active Christianity was a challenge and an inspiration to the other churches and their members. Slowly at first but steadily, one by one, they rallied to that banner. In 1836 Cane Creek Church of Orange County came and stood by the three. In a year or two the portion of the churches at Country Line which favored missions asserted their independence of the shackles of resolution of the Country Line Association and took their stand with the Beulah. In 1839 there were already eight churches in the new Association, which were Beulah, Cane Creek, Country Line, Ephesus, Clement, Mill Creek, Penuel and Mars Hill. They had a total membership of 437 and reported 70 baptisms for the year. After that churches were seeking admission to the new and active association almost every year. By 1842 Leaksville and Madison had come in; in 1847 there were four new churches: Mt. Airy, Judsonton, Friendship in Stokes. Good Will in Forsythe; in 1848 Hogan's Creek in Rockingham (the oldest church by the way in the county) Milton and Yanceyville. The churches of the Association had in 1847, 1,162 members and reported 115 baptisms for the year. Already the minutes of the Association show that names of many of the men who have added lustre to this section and the Baptist denomination by their distinguished services in church and state: Judge Thomas Settle, the elder, Judge John Kerr, Sydney S. Lea, Wm. Russell, General Thomas W. Graves, Calvin Graves and Nathaniel J. Palmer. It was a time of boundless enthusiasm of which an example may be found in the resolution introduced by N. J. Palmer and passed by the Association at its meeting in 1849 which reads:

"Resolved, That in consideration of the blessings of Almighty God, which have uniformly attended this Association since its organization, and that it has pleased Him recently to add to our number four new churches, the Association agree to engage in prayer and thanksgiving to the Giver of All Good."

In 1849 two other churches were added, Mt. Hermon in Orange County and Elm Grove in Guilford County; in 1851 Mt. Olive in Stokes County, and Greensboro as an independent church, the year before it had a delegate as a branch of Madison Church.

Thus the Beulah Association continued to grow until in 1860 its territory extended from the Virginia line and as far south as Hillsboro and Cane Creek and west with mighty sweep embracing the counties of Guilford and Forsythe, Rockingham, Stokes and Surry, as well as Caswell and Person. Even after dismissing the churches in what is now Surry County it had 26 churches with a membership of 1767; it also had eighteen ordained ministers and three licentiates.

The beginning of the Civil War may be considered the close of the first epoch in the Association and therefore it is proper that we should consider somewhat more in detail some of its accomplishments and marks of distinction in that period.

If time permitted I should like to tell at length of the great men who were active in the Association at that time, but I can hardly do more than mention their names.

First of all, as the spiritual father of the Association I mention the Rev. John Kerr, that great preacher and evangelist, whose work first in North Carolina and later in Virginia caused him to be recognized as one of the greatest preachers America has produced. It was he who kindled in the hearts of the men of this section of a hundred years ago that passion for giving the Gospel to all men that could not be smothered into inaction by any reactionary resolution, but only blazed the stronger. I have already mentioned some of the other great preachers who labored in the churches of this association, such as Samuel Wait, Lewis H. Shuck, and John Robertson. To this period belongs also such distinguished laymen as Calvin Graves, a member of the Board of Trustees of Wake Forest College, and interested in all denominational enterprises, who won undying fame for himself by his action when Speaker of the State Senate in casting his vote for the charter of the North Carolina railroad in fine disregard of his own political welfare and with a eye single only to the good of the State as a whole. Then there was the elder Judge Thomas Settle and Judge John Kerr, men whose lives are a part of the history of the State, and William Russell, Sydney S. Lea, and his more famous kinsman Benjamin J. Lea, who after graduating from Wake Forest College went to Tennessee, where he became Chief Justice of the Supreme Court of that State. Then there was the noble and numerous family of Graves, one of whom, Henry L. Graves, after being tutor at Wake Forest Institute went to Texas where he became the first president of the Baptist

BEULAH BAPTIST ASSOCIATION

State Convention of that State and also first president of Baylor University. Add to these the wife and son and the daughters of the distinguished Bartlett Yancey, himself a Baptist in principle though he never joined a church, all members of our churches and ardent supporters of the great enterprises of this Association in its earlier years. And most active and useful of all, Nathaniel J. Palmer, whose wonderful activity and resourcefulness made him until his untimely death in 1854 the most useful and influential Baptist in the State. And so I might go on to mention others both ministers and laymen who were active in this Association in this period, such men as Rev. Stinceon Ivey, T. W. Tobey, J. J. James, A. McDowell, P. S. Hinson, E. W. West, T. J. Valentine, the great friend of temperance, and James Poteat whose name toward the end of the period began to appear in the minutes.

I have postponed mentioning the name of Rev. Elias Dodson, since he was the first agent of the Association in one of its greatest enterprises, that of denominational missions. The Beulah Association brought Dodson to North Carolina. Among the first Associations in the State to foster associational missions the Beulah Association in January, 1844 put Rev. Elias Dodson in the field as their missionary. In that field he labored for eleven years. A native of Virginia, baptized by the Rev. John Kerr, and a graduate of William and Mary College he was at the time of his taking up his work in the Beulah Association 37 years of age and in the prime of his vigorous manhood. With saddle bags and Bible like a knight-errant of missions, he mounted his horse and rode forth in the great territory that surrounded the churches of the Beulah Association, which at that time were all within a radius of twenty miles of Yanceyville. There was no Baptist church in Hillsboro; Dodson constituted one there and for a meeting house bought the old court house and moved it to the lot where now stands the Baptist Church in that town. He had been in the State only four or five years when finding a few Baptists in Greensboro he gathered them into a church, helped them buy a lot and house, and started the work of our denomination in that important town.

Though one of the first to see the importance of planting churches in towns, the greater part of his labors was in the country. Except when he stopped to hold a protracted meeting he was all the time riding and preaching and seeking to interest the people of the destitute districts of Guilford, Rockingham, Stokes, Forsythe and Surry in the Gospel and in Christian work. At the close of eleven years as a missionary he reported to the Beulah Association in his concise way:

"I came to this Association in January, 1844, since which time I have travelled 48,000 miles, preached 2,492 sermons, sold books to the amount of \$2,136, baptized about 270 persons, and received for the Recorder 192 subscribers, etc."

But Dodson had done much more; he had laid the foundation for the future development of the Baptist work in all the territory in which he labored.

In their great missionary zeal the Association were not content to have only one missionary. Even before the time Dodson gave up the work, the Association had another laborer in the field; this was Rev. John Robertson, who was a man of good natural ability and while he lacked the education of the schools was well grounded in Christian principles and could preach the gospel in great power. Robertson was continued in this work after Dodson left and soon Rev. Stinceon Ivey was secured to travel and preach in the western part of the territory, and the work of denominational missions was pursued with undiminished enthusiasm and vigor. It is not too much to say that it is owing to the missionary work of the Beulah Association at this time that the Baptists are strong and numerous in this region and in such towns as Greensboro and Winston-Salem and Mount Airy.

One other matter in connection with this Associational Mission work deserves notice. In one of his missionary tours Elder Elias Dodson baptised a Miss Martha Martin, daughter of Colonel Martin of Rockingham County. Soon afterwards she became the wife of Stephen A. Douglass, the "Little Giant" of Illinois. She was beautiful and attractive and all the charms of young womanhood. But on January 18, 1853, she died when only twenty-four years of age. Her husband in his great sorrow sought to do something to perpetuate her memory, and with that purpose gave property worth a million dollars to found the old University of Chicago, a Baptist Institution, though Douglass himself was a Catholic. This institution after being revived by President William Rainey Harper and the older John D. Rockefeller is now one of the greatest and richest universities in the world; in all human probability the University of Chicago would not be in existence today had not a missionary of this Association baptized the young Miss Martha Martin and so thoroughly taught her the way of life as Baptist believe it that she remained true to that way until death. Only eternity will reveal the good we do when

BEULAH BAPTIST ASSOCIATION

we with efforts, feeble or strong, try to carry out the commands of our Lord.

There was another line of work in which this Association in the days before the Civil War attained more than ordinary distinction, and that was in Education. In fact, this Association, with the exception of the Chowan alone, probably did more for education than any other in North Carolina.

Wake Forest was already established when the Beulah Association was organized, but no other Association gave it more loyal and substantial support. It furnished some of the ablest and most useful Trustees, among them such men as Gen. Judge Thomas Settle, Judge John Kerr, Justice E. G. Read, Hon. Calvin Graves, Sidney S. Lea, Elias Dodson, J. J. James, and Samuel G. Mason. I mention last, though he was among the first in beginning his service to the College, Nathaniel J. Palmer. From 1841 until his death on October 7, 1854, he served the College with boundless enthusiasm, never failing courage and surprising resourcefulness. As editor of the *Milton Chronicle* and as correspondent of other papers, and by public addresses he gave the College most valuable publicity. He organized the North Carolina Baptist Education Society for the express purpose of supporting Wake Forest College. His important services to the College all the more remarkable since they are only a part of his wonderful activities in civic and denominational affairs. The obituary notice in the minutes of the Baptist State Convention for 1854, truly says: "His life for the past 20 years forms a prominent feature in the history of the Baptists of this State; and should their history ever be written his name and "works of faith" must necessarily be handed down to future generations."

And not only as trustees did this Association serve the College, but also with their means. It was in 1844 that the President Samuel Wait, as agent for Wake Forest College, first appealed to this Association then meeting in Madison, for financial help. At that time, according to Rev. A. J. Batt'e, "this young and benevolent Association" made a subscription of several hundred dollars. After that until 1857 hardly a year passed that the Agents of the College did not come to the Beulah Association and they never came in vain. The Association was one of the first to take a scholarship in the College; afterwards on several occasions the Association made subscriptions amounting to several thousand dollars for the endowment of the College. When the great campaign for the completion of the endowment was in progress in 1857 it was the Beulah Association that made the largest contribution. On this occasion Wm. Russell headed the list with a subscription of \$1,000, though only two years before, both he and R. W. Lawson, another member of this Association for Rockingham had each carried up to the Wake Forest Commencement \$1,000 as gifts to the College. Others who gave in 1857 were Calvin Graves, S. Moore, and J. M. Lindsav, with \$500 each, and Azariah Graves and James Potaet, and George W. Swepson \$333.33 each.

Still in another line of education the Beulah Association took the lead. This was in the establishment of Associational Academies and Seminaries for Young Ladies. As early as 1845 the Beulah Association under the leadership of Elder Elias Dodson and N. J. Palmer was considering the establishment of such schools, and they also brought the matter to the attention of the Baptist State Convention, where it provoked a lively discussion and was declared by Rev. William Hill Jordan the most important matter that had been brought to the attention of the Convention. This was the first step in the establishment of these Associational Schools in the State. Several such schools were established in the confines of the Beulah Association, a male and a female Academy at Milton, the latter of which developed into a Female Seminary which had such teachers as Rev. Archibald McDowell and P. S. Henson, later one of the ablest Baptist preachers in the United States. Another school was established in the vicinity of Trinity Church, one of whose principals was J. J. James. Still another was at Rockford on the Yadkin river, later becoming a school exclusively for girls. Finally, in 1857, the Association adopted as its school the Academy in Madison, of which L. H. Shuch served as principal until 1853, when it was closed on account of the War. A few years later the Association voted to give the property of the Madison Academy to Wake Forest College.

Such was the Beulah Association at the close of the period before the Civil War. It had 26 churches, which had in their membership 1767 members, and which were served by eighteen able ministers. Its missionaries had established churches in such important centers as Greensboro, Hillsboro and Mt. Airy, and given the gospel to many destitute sections in the wide extent of its territory. Its members were using their great wealth for the promotion of education and other benevolent enterprises.

In the terrible and calamitous days of the War the Association did not fail, but strove

BEULAH BAPTIST ASSOCIATION

to do Christian service both at home and to those in the army. In 1862 the Association sent one hundred copies of the Biblical Recorder to the soldiers and pledged its support to colportage in the army, expressing their interest and attitude in the following report:

"Many of our brethern are in the army. In one regiment are 600 Baptists, and more than half the Baptist ministers of the State are in the service. Shall we who remain forget our brethern who have gone to defend our homes and who are daily making such sacrifices to secure us, our fathers, mothers, wives and children religious freedom and constitutional liberty? Shall they want for spiritual food, prayers and contributions?"

Time does not permit my taking any comprehensive survey of the period since the War. I can only barely mention some of the more important matters.

For many years the Association continued its denominational missions, having such saying: "We should be up and doing; we should exert all our energy to have the Gospel missionaries as Rev. F. H. Jones, G. W. Griffin, Pinkney Oliver. In 1867, they were preached in every neighborhood."

As of the same nature as denominational missions the Association in the third of a century after the War took a greater and greater interest in State Missions, and to that object made its largest contributions, since under the new scheme the State Mission Board was supporting the rising churches in such important centers as Winston-Salem and Greensboro, and the churches of the Association felt it was their duty to contribute an amount sufficient to meet the cost of their support.

During this period, 1866-1900, the Association still had its able men. Its moderators were such men as J. J. James, James Poteat, Judge John Kerr, F. H. Jones, C. A. Rominger, J. R. Jones, Jos. E. Armstrong, J. H. Lamberth, W. L. Wright, W. B. Morton.

In the same period the Association was making valuable contribution to the life of the State and the denomination. It was this Association that has given to the world and the cause of righteousness and culture that noble two Poteats: William Louis Poteat, Edwin McNeill Poteat, and their sister, Miss Ida Isabella Poteat.

Associations like families have sometimes the sad experience of seeing their sons and daughters leave them for other relationships and associations. So it has been with this body. In 1860 it lost one group of churches, those in Surry County, including Mt. Airy. In 1869 or 1870 it saw the churches at Cane Creek and Hillsboro withdraw to cast their lot with the Mt. Zion Association. In 1885 another large group of churches including those in Forsythe County left to become a part of the Pilot Mountain Association. In 1884 the Association had 1871 members and 31 churches; in 1886 it had only 17 churches and 1454 members. Things went on well until 1897 when almost without warning the churches in Rockingham and Guilford counties left for other connections, and the Beulah Association was reduced to ten churches: Beulah, Clement, Ephesus, Kerr's Chapel, Lea Bethel, Milton, Providence, Shi'oh, Trinity and Yanceyville, which in the year 1900 had only 773 members, and less than half dozen ministers.

It might be interesting to stop here and take a look at the churches that went off. Have they kept the spirit of the old Mother Association? Look at that Greensboro church which Elias Dodson constituted with only a handful of members in 1851. It is now one of the largest churches in the State, and make larger contributions to the objects of the Convention than any other; and its auditorium is crowded to overflowing at almost every service. Look at those numerous other churches at Greensboro, where the word of God is proclaimed from week to week. Look also at those churches at Winston-Salem with their noble edifices and large and zealous membership. Let the mother Association look on these and see of her travail, and she can not fail to be satisfied.

As was said above, however, a third of a century ago, the Association was reduced to ten churches which happened to be about those that first gathered with her one hundred years ago, and they occupied the same territory. This once mighty Association was seemingly stripped of its power. But it has renewed its strength like the eagle. It now has in nearly every church a vigorous Sunday School, a W. M. U., and a Young People's Union, and in these churches are 3,200 members, more than four times the number that they had at the opening of the century. Its ministers are strong, devoted, enthusiastic. Surely the Spirit of the Lord is still moving among the churches of this Association.

This is the record of the Association's first hundred years, and a noble record it is. What will another hundred years bring forth? Let me suggest that the line of progress is exactly that which has brought the Association safe thus far. Your churches have taken the New Testament as a sufficient guide of faith and practice. They have stood firmly for its fundamental teachings. And God has greatly honored them, and God will greatly honor them so long as they proclaim His truth. This is the teaching of history.



ELDER ELIAS DODSON.

From Dodson's Diary

1845 -
 April 3 Millon Rom 3:23
 4 Rostorough John 5:3
 5 Beulah Rom 3:23
 6 do Prov 29:1
 7 Sister Brachers Act 3:19
 8 Clement Feb 12:14
 9 Marshall do do
 Hillsborough Act 3:19
 10 Cane Creek Act 3:19
 11 do do
 12 do do
 13 do do
 14 do do
 15 do do
 16 do do
 17 do do
 18 do do
 19 do do
 20 do do
 21 do do
 22 do do
 23 do do
 24 do do
 25 do do
 26 do do
 27 do do
 28 do do
 29 do do
 30 do do
 1 May do do
 2 do do
 3 do do
 4 do do
 5 do do
 6 do do
 7 do do
 8 do do
 9 do do
 10 do do
 11 do do
 12 do do
 13 do do
 14 do do
 15 do do
 16 do do
 17 do do
 18 do do
 19 do do
 20 do do
 21 do do
 22 do do
 23 do do
 24 do do
 25 do do
 26 do do
 27 do do
 28 do do
 29 do do
 30 do do
 1 June do do
 2 do do
 3 do do
 4 do do
 5 do do
 6 do do
 7 do do
 8 do do
 9 do do
 10 do do
 11 do do
 12 do do
 13 do do
 14 do do
 15 do do
 16 do do
 17 do do
 18 do do
 19 do do
 20 do do
 21 do do
 22 do do
 23 do do
 24 do do
 25 do do
 26 do do
 27 do do
 28 do do
 29 do do
 30 do do
 1 July do do
 2 do do
 3 do do
 4 do do
 5 do do
 6 do do
 7 do do
 8 do do
 9 do do
 10 do do
 11 do do
 12 do do
 13 do do
 14 do do
 15 do do
 16 do do
 17 do do
 18 do do
 19 do do
 20 do do
 21 do do
 22 do do
 23 do do
 24 do do
 25 do do
 26 do do
 27 do do
 28 do do
 29 do do
 30 do do
 1 Aug do do
 2 do do
 3 do do
 4 do do
 5 do do
 6 do do
 7 do do
 8 do do
 9 do do
 10 do do
 11 do do
 12 do do
 13 do do
 14 do do
 15 do do
 16 do do
 17 do do
 18 do do
 19 do do
 20 do do
 21 do do
 22 do do
 23 do do
 24 do do
 25 do do
 26 do do
 27 do do
 28 do do
 29 do do
 30 do do
 1 Sept do do
 2 do do
 3 do do
 4 do do
 5 do do
 6 do do
 7 do do
 8 do do
 9 do do
 10 do do
 11 do do
 12 do do
 13 do do
 14 do do
 15 do do
 16 do do
 17 do do
 18 do do
 19 do do
 20 do do
 21 do do
 22 do do
 23 do do
 24 do do
 25 do do
 26 do do
 27 do do
 28 do do
 29 do do
 30 do do
 1 Oct do do
 2 do do
 3 do do
 4 do do
 5 do do
 6 do do
 7 do do
 8 do do
 9 do do
 10 do do
 11 do do
 12 do do
 13 do do
 14 do do
 15 do do
 16 do do
 17 do do
 18 do do
 19 do do
 20 do do
 21 do do
 22 do do
 23 do do
 24 do do
 25 do do
 26 do do
 27 do do
 28 do do
 29 do do
 30 do do
 1 Nov do do
 2 do do
 3 do do
 4 do do
 5 do do
 6 do do
 7 do do
 8 do do
 9 do do
 10 do do
 11 do do
 12 do do
 13 do do
 14 do do
 15 do do
 16 do do
 17 do do
 18 do do
 19 do do
 20 do do
 21 do do
 22 do do
 23 do do
 24 do do
 25 do do
 26 do do
 27 do do
 28 do do
 29 do do
 30 do do
 1 Dec do do
 2 do do
 3 do do
 4 do do
 5 do do
 6 do do
 7 do do
 8 do do
 9 do do
 10 do do
 11 do do
 12 do do
 13 do do
 14 do do
 15 do do
 16 do do
 17 do do
 18 do do
 19 do do
 20 do do
 21 do do
 22 do do
 23 do do
 24 do do
 25 do do
 26 do do
 27 do do
 28 do do
 29 do do
 30 do do
 1 Jan 1:15

The Early Years
1834-1844

We do not know a great deal about the first years of the Beulah Association because the minutes have been lost. The earliest Minutes are those of 1837. Also missing are the Minutes of 1838 and 1840. The 1840 Minutes would prove of great value for they were supposed to contain a history of the formation of the association.²

It is safe to assume that those first years were ones of great difficulty for each of the three churches were new. Also, the dissension which brought about the formation of Beulah continued throughout the communities. The Country Line Association in 1833 passed the following resolution:

Whereas Stephen Pleasant who has been excluded from the Ebenezer Church for disorderly conduct is still going on to preach, refusing to give up his credentials, this association therefore feels themselves compelled to the painful duty of declaring him no longer in fellowship in the Baptist church.³

In the following year, the Country Line refused to seat representatives from the Flat River, Sandy Creek, and Roanoke Associations

on the account of a discussion taken place between our association and theirs in consequence of the conduct of some of their members to wit: Hooper and Purify, and others from the Sandy Creek, and King and others from the Flat River Association, in regard to their coming into our bounds and constituting a class of disorderly members with Stephen Pleasant, who were excluded for disorderly conduct, also Elder John G. Mills, Kelly, and others from the Roanoke encouraging them in disorder so far that we cannot keep up correspondence in fellowship under the above existing circumstances.⁴

In spite of the heated conflict which existed, there was still hope in the hearts of some as late as 1837 that the differences between Beulah and Country Line could be settled and the two bodies become one again. In that year the Beulah Association passed a resolution which reads:

Whereas this body has been informed that the Roanoke Association has appointed a committee to inquire into the difficulties at present between the Beulah and the Country Line Associations and if possible to remove them and whereas this Association ardently desires that a reconciliation might

be made between us; therefore, resolved that the following brethren be appointed a committee to wit: J. Stamps, Col. Thomas Graves, T.D. Oldham, Phillip Hadnett, John Hagood, and William Vernon to give any aid or information that may be in their power to accomplish so desirable an object, and on motion resolved that Elder James King and Brother Hallyberton of the Flat River be requested to act as a part of the above committee.⁵

The work of this committee is unknown, but the result was that the effort toward reconciliation was unsuccessful.

The first meeting of the association following its organization at the Beulah Church was at Clement in August of 1835. Elder James King preached the introductory sermon and the association endorsed the Baptist State Convention and Wake Forest College. It also advised its members not to engage in slave trade for profit.⁶

The second meeting was held at the Country Line Church while the third meeting was held at the Ephesus Church. At this meeting eight churches were represented. The association was greatly strengthened by the addition of Cane Creek in Orange County. The list of these churches included:

Beulah	14 members	
Country Line	60 members	(now Yanceyville)
Mars Hill	22 members	(located north of Hillsborough)
Penuell	15 members	(located near Leasburg, now extinct)
Mill Creek	60 members	
Ephesus	54 members	
Cane Creek	85 members	(located southwest of Hillsborough)
Clement	<u>63 members</u>	

364 members⁷

Stephen Pleasant was pastor of six of the eight churches. Thomas King, son of James King, was the pastor of Mill Creek and Ephesus.

The Circular Letter included in the 1837 Minutes is supposed to have been written by Stephen Pleasant. In this letter, parents are exhorted to give their children religious training at home as well as in church. That Stephen Pleasant practiced what he preached is evident in the lives of his twelve children, many of whom were leaders in Baptist churches as far west as Louisiana.⁸

R. McNabb who attended the Beulah Association meeting in 1838 at Mars Hill remarked, "Though they have had difficulties, they have by their prudence and perseverance, triumphed over all opposition."⁹

In 1839 the association met at Mill Creek. The total membership of the churches had increased to 437. They again expressed their commitment to the state convention. The Circular Letter was written by George Washington Purefoy (Purify) on the subject "Education for Ministers". Purefoy replaced N.J. Palmer as the clerk of the association in 1841.¹⁰

The meeting of 1841 saw the addition of two churches, Leaksville and Trinity. A presbytery was also formed to constitute a church at Madison. Most important was a resolution presented by Calvin Graves which stated "that in the opinion of the association, the churches comprising the same ought to adopt the most efficient means to raise a missionary fund, for sustaining a plan of missions within the bounds of the association."¹¹ This was carried out during the following year by the appointment of John Robertson as the first associational missionary for the Beulah Association.

The Circular Letter of 1841 dealt with the important duties of the lay members of the church. No one was better qualified to speak on that subject than the author N.J. Palmer. In this Circular Letter, Palmer states:

It is a fact of such general observation that it cannot be controverted, that all revivals of religion begin with the Christians, or members of the church. Let them be imbued with the proper spirit; let a holy zeal for the cause of Christ animate them; let them not neglect 'assembling themselves together' where prayer is wont to be made, and unite with feelings and sensibilities attuned to the best dispositions of the human heart, for the purpose of prayer and praise the 'holy hill from whence all our help must come.' Let this be done perseveringly, and we shall not fail to see its happy effects, and others will experience its lasting benefits.¹²

N.J. Palmer joined with Calvin Graves to provide outstanding lay leadership for the association during the early years. Palmer was a resident of Milton. He was a lawyer, postal clerk, and newspaper editor. At first as a member of the Beulah Church he helped to begin the Milton Church. He served the state convention as recording clerk and supported the cause of Christian education on a state level as well as within the bounds of Beulah. Calvin Graves lived west of Yanceyville in Caswell County. He was a



JOHN ROBERTSON



ELIAS DODSON



F. H. JONES



JUDGE JOHN KERR



P. H. FONTAINE

lawyer and politician. He served in the state legislature for many years including a tenure as President of the Senate. He was instrumental in the formation of Trinity Church in Caswell and served as moderator of the association for several years.¹³

The association meetings of 1842-43 reveal a continued interest in Sunday schools, Christian education, and the objects of the state convention. The missionary, John Robertson, reported that he traveled fifty-three days for the association in 1842 and was given one dollar per day for his services. In 1843 he reported that he traveled sixty-five days, preached sixty-eight times, and organized three Sunday schools, and baptized eleven converts. For this he was paid sixty-five dollars.

John Robertson was born in Rockingham County, North Carolina in 1804. He was converted at age thirty in Tennessee and ordained at age thirty-five. He was pastor of Leaksville, Madison, Hogan's Creek, and Elm Grove Churches in Rockingham County. He preached extensively in northern North Carolina and southern Virginia. His education was limited but he was a man of strong natural mind and gifted in public speaking. During his ministry, he baptized about one thousand persons.¹⁴

In 1844 three new churches were added to the association. Milton had been formed as the result of revivals preached in that area. Liberty Grove and Sycamore Grove were formed as arms of the Trinity Church. Liberty Grove later was known as Hogan's Creek and is today the First Baptist Church of Reidsville. Sycamore Grove changed its name to Kerr's Chapel in 1845.

The Dodson Years 1844-1855

January 1, 1844, marks a milestone in the history of Beulah. On this day, the association employed Elias Dodson as missionary. Unlike John Robertson who had served on a part-time basis, Dodson was to give full time to the expansion of Baptist work within Beulah. He was to receive twenty dollars per month for his services. His eleven years of outstanding service to Beulah is a truly remarkable story. Beulah consisted of ten churches with a total membership of 681 when Dodson began. At his resignation in 1855, twenty-three churches made up Beulah with a total membership of 1535.

Elias Dodson was born in 1807 near Halifax, Virginia. His youth and early manhood were spent on his father's farm. He received

some education in the country schools of the day. In 1832 he was converted to God under the preaching of John Kerr and was baptized by William Blair. He felt the call to preach in 1835 and entered the Baptist Seminary which is now the University of Richmond. After completing his study there he went to William and Mary College. He graduated in 1838 and was ordained by the Grace Street Church in Richmond. Before coming to Beulah, he served as a missionary for the General Association of Virginia, preaching mostly in the Roanoke Association. He worked with the Reverend J.J. James and John L. Prichard in leading the Roanoke Association through the anti-mission controversy.¹⁵

He was appointed as missionary of the Baptist State Convention for the Beulah Association in 1844. Although considered an employee of the convention, his salary was paid by the association. The Minutes for Beulah from 1844 show the great vitality that Dodson brought to the association. He was living proof that the struggle for the support of training ministers had been worthwhile. Dodson had a great deal of knowledge in numerous areas. His education served him well in the areas of organization, motivation, and record keeping, as well as in his abundant knowledge of the scripture. He had the foresight to know that the future strength of Baptists would be in the towns and cities. Thus, he established churches in Hillsborough and Greensboro. He also had a great concern for the physical as well as the spiritual plight of the Indians. After leaving Beulah, he was appointed as a home missionary by the Home Mission Board. In this capacity he placed special emphasis on work with the Indians.

Dodson was considered to be eccentric by some people. These peculiarities made for many humorous stories which still remain about him. He was bold in his ministry but shy in matters of love. He never married, but one woman claimed that she received a proposal from Dodson. When she refused, Dodson then turned and said, "Sister Pattillo, if you are not interested in that matter, then give me a dollar for the poor Indians."¹⁶

Dodson traveled widely and was welcomed wherever he went. His grasp of a variety of knowledge made him a welcome visitor into homes. One of the most eminent public men of the state said that he enjoyed Brother Dodson's visits because he always learned something from them that was worth knowing. However, he was most beloved in the humble homes across Beulah. This was because of his genuineness in faith and character. For example, in his report to the Beulah Association in 1847, Dodson reported that he had traveled 3720 miles, preached 203 sermons, and constituted three churches. He then asked for a decrease in his \$200 per year salary. He wore his clothes until they were faded,

then had them repaired and dyed for further use. Mrs. Sarah Wilson of Orange County remembers one such visit of Dodson to her home when she was a girl:

He appeared down the road on his white horse unannounced at the close of the day looking tired and mighty shabby. 'Not any supper, Brother Hunt, not any supper' were the first words he uttered. It was his usual habit not to eat supper. At night before calling the family to prayer, they would be sitting in the yard without a lamp, and Bro. Dodson would talk about the stars and tell them all about the various constellations and when bedtime arrived he would say, 'Well, well, the Lord is wonderfully good to us. It is strange that we are such great sinners, when we live in such a great universe.'¹⁷

Although Stephen Pleasant continued to serve as moderator of the association, it is clear that the reigns of leadership after 1844 went to Dodson. Through his influence the Beulah Bible Society was formed in 1844 as an auxiliary to the North Carolina Baptist Bible Society. The purpose of this organization was to supply the poor and destitute families of the Beulah area with the word of God. During that year, Dodson reported that he traveled 2512 miles and preached 150 sermons.

The Minutes of 1844 also reflect the controversy between Baptists that would bring about the formation of the Southern Baptist Convention. A resolution was passed at the association which called for the American Baptist Home Mission Society to devise a plan of operation acceptable to North and South. If this could not be done, they would call for it to be dissolved. The issue was that Baptists in the North wanted to alter the constitution prohibiting slave owners from being appointed as missionaries. [Incidentally, under this rule Dodson would not have qualified since he owned slaves.] When this rule was passed, the Baptists in the South withdrew and formed the Southern Baptist Convention. The Beulah Minutes of 1845 read, "On motion of J.J. James resolved that this association heartily approve of the organization of the Southern Baptist Convention for Foreign and Domestic Missions and direct that its funds for foreign missions be forwarded to its Foreign Mission Board located in Richmond, Virginia."¹⁸ The association also expressed support of Samuel Wait's suggestion that a Western Convention be established in North Carolina. This was accomplished in 1845.

The year 1845 was also a significant year for Beulah. The association pledged its support of Milton Female Institute. This school was a joint project of the Beulah and Falt River Associations

of North Carolina and the Roanoke and Dan River Associations of Virginia. The Beulah also supported a male academy near Trinity Church. The association began a temperance committee during that year and revised its constitution. Missionary Dodson reported that he traveled 4561 miles and preached 241 sermons in a thirteen month period. The association was divided into an East section and a West section. The East section was composed of Cane Creek, Moss Hill, Clement, Mill Creek, Ephesus, Beulah, and Milton Churches. The West section included Yanceyville, Kerr's Chapel, Trinity, Hogan's Creek, Leaksville, and Madison Churches. Section meetings would be held in the spring of the year while the annual session would alternate between sections.

The revised constitution of 1845 was in most incidences similar to our present constitution. The following quotes from that constitution reveal some differences:

The association shall have no right to interfere with the internal regulations of the churches, but may tender to them advice; and in case any of them should become corrupt in doctrine or practice - exclude such from their fellowship.

The power of appointing Presbyteries for the ordination of ministers, and the constitution of churches within this district, shall be vested in this association.

No member shall speak more than twice to the same question, without leave of the association.

No member shall absent himself, finally, from the association without leave.

Whilst the moderator is putting any question, or addressing the association, no person shall speak, stand up, or walk out, or across the house. Nor when a member is speaking, entertain private discourse, stand up, or pass between him and the moderator.¹⁹

In his report for that year Dodson exhorted the association with these words:

I would say brethren, the time for action is short. Let us neglect no benevolent enterprise. Said a great man, 'While you look at one of the bright constellations of heaven, which star would you have extinguished; or while looking at the beautiful rainbow, which of the seven colours would you have stricken out.'²⁰

In 1846 Dodson reported that the old courthouse in Hillsborough had been purchased for one hundred dollars and moved to house the Baptist church there. In 1850 he reported that nine had been baptized in Greensboro and in 1851 a church was constituted from these members. With the addition of such churches as Friendship in Surry County, Goodwill in Forsythe, and Mount Airy, the association in 1850 numbered nineteen churches with a total membership of 1329. They reported 173 baptisms during that year.

John Robertson was once again appointed as a missionary for Beulah in 1851 to assist Dodson in the work. The association under their leadership continued to sponsor education. In 1852 a male school was begun at Milton called the Male Classical Institute. A female school was proposed for Madison to go along with the male school which had been established there.

A typical copy of the Minutes of the association during this period included a missionary's report, a report on education, a report on sabbath schools, a report on temperance, a report on religion (evangelism), as well as reports from various special committees. A treasurer's report, proceedings of the associational meeting, and proceedings of the Bible society which met in connection with the association were published in the Minutes. Circular Letters had been discontinued with the coming of Dodson in 1845.

In 1855 after reporting having traveled 5000 miles and preached 157 sermons during the year, Elias Dodson retired from the association to "labor in another field". This did not mean that Dodson no longer influenced Beulah. He attended most every session in the ensuing years. In 1864 he was once again employed by Beulah as one of three missionaries. Dodson contributed to the growth of Beulah both in a geographical and a numerical sense. He was able to inspire in them a wide variety of benevolent interests. But most of all, Dodson influenced the people of Beulah by his example of dedication and sacrifice to the work of Christ. At his death in Wilmington in 1882, Baptists across the state mourned his passing. His obituary was read at the Baptist State Convention during the following year. It was said of Dodson, "His whole bearing was that of a man who had seen the Lord; who belonged to the Lord, lived with the Lord."²¹

With his early history, your committee regrets to say that they are not sufficiently acquainted to furnish what would prove interesting to many of his brethren and friends. They are fully justified in saying, however, that the high position to which he attained as a most useful and influential Minister

of the Gospel was not owing to any peculiar advantages that he enjoyed in early life. His progress in knowledge, and in grace, was with the divine blessing, the result of pious zeal, and continued perseverance - perseverance which did not forsake him, even in his old age. His mind was naturally strong and retentive, and capable of investigating abstruse and difficult subjects. His thoughts were generally clear and perspicuous. As a reasoner, he was calm, self-possessed, cogent, and convincing. As a preacher, he was rich in doctrine, experimental, and practical truth as a counselor, prudent, temperate and discreet; and, as a leader among God's people, he might be said to blend the wisdom of the serpent with the harmlessness of the dove. Of his piety and devotion to the cause of Christ, we need not speak as his labours for about forty years bear sufficient testimony. Like Barnabas, he was a 'good man and full of the Holy Ghost and faith.' He loved his brethren and his brethren loved him; he possessed much of the spirit of his Redeemer; humble and peaceable in his deportment, gentle and kind towards all men.²²

Mannie Woods Phillips remembers her grandfather, Stephen Pleasant, in this excerpt from her sketch of his life:

The writer of this sketch was with Elder Pleasant in many meetings for ten years. Both as a speaker and presiding officer, he maintained a calm and self-possessed dignity worthy of his position. As an expounder of God's word, he had clear and settled views and was exact in making quotations. The sermons I have heard contained a body of Bible truth deliberately and impressively presented. His sermons showed that the Bible was his teacher and that he firmly believed in its Sacred truths. His intellect was clear and strong and always passed for classical scholar where he was unknown. His irreproachable character, uniform and consistent piety, and social qualities made him many warm strong friends. His name now, as in his day, should be remembered as the real and true father of the Beulah Baptist Association.

After his death, his churches as an expression of their affection joined their contributions and erected a monument at Clement Meetinghouse in his memory. Elder Pleasant was an indefatigable worker and God gave him souls for his hire. It is estimated that he baptized 1500 or more during his thirty years ministry. He lived fully up to the requirements of the gospel he preached. Kind in all the relations of his life, he was ready to lend his aid with cheerfulness in every good work. In his comfortable home there was always open welcome to his large hospitality.

As a preacher, he kept his churches up very near the high water mark. When there seemed to be a coldness or indifference in his churches, he would call the brothers together and exhort them with prayers and tears to work out of their indifference. A series of prayer meetings from house to house would begin and an eye witness has said that often great revivals would break out from these services and many be brought to the Lord. He was about forty years old when he entered the ministry, and remained a zealous worker to the end of his very useful life.²³

The Baptist Encyclopedia says of Pleasant, "He had a character as pure as the virgin snow, and mind as clear as crystal. His style was like a flowing river. His moral influence will never die; his life was a blessing to mankind."²⁴

During these first twenty years of existence, Beulah was blessed with many outstanding leaders. Among them were: Stephen Pleasant, Elias Dodson, James and Thomas King, John Kerr, Samuel Wait, Sidney Lea, Calvin Graves, J.J. James, N.J. Palmer, John Robertson, John Garland Mills, Thomas Settle, and G.W. Purefoy. Through them, Beulah became one of the strongest associations in the state.

Through War to Division 1855-1885

With the passing of Stephen Pleasant and the resignation of Elias Dodson, the leadership of the association passed into the capable hands of such outstanding leaders as Calvin Graves, Thomas Settle, F.M. Jordan, J.J. James, S.G. Mason, James Poteat, and Judge John Kerr. These men led Beulah through the difficult days of the Civil War and its aftermath. Through these hard times, Beulah remained strong and continued to grow.

Thomas Settle, Calvin Graves, and J.J. James each served as moderator for a year following Pleasant until S.G. Mason was elected and served six years. During this time the association subscribed \$5,150 for Wake Forest College in one year and the Beulah Male Institute was formed at Madison.²⁵ By 1860 the association consisted of twenty-one churches with a total membership of 1737 members.²⁶ The churches at Milton, Yanceyville, Madison, and Trinity reported holding services twice per month rather than the customary one service per month.²⁷

With the coming of the 1860's, the association prepared for

the Civil War. During this period Beulah turned its attention to the plight of the soldiers who served in the Confederate Army. In addition to the associational missionaries, special ministers to the soldiers called colporters were supported. In addition to these, the pastors of the association were urged to spend two months of the year preaching to soldiers with their salaries to be continued by the churches.²⁸ As the defeat of the South grew nearer, the financial difficulties of Beulah increased. On one occasion F.H. Jones reported that he had received a watch in pawn for the amount due the association. The watch was sold to pay the pledge.²⁹ Yet even in these trying circumstances revivals were held, Sunday schools were kept up, and new churches were formed. By 1867 Beulah had grown to twenty-seven churches with a membership of 1772. They had two full time missionaries and two who served part time.³⁰

The war did have one unfortunate consequence on Beulah. During this time, the support for foreign missions declined. In 1862, \$41.30 was given to the association, \$64.10 was given to home missions, while \$253.45 was given for colportage and no gifts were reported for foreign missions.³¹ After the war, the association returned immediately to its interest in state missions and Christian education, but it took some years to rekindle the interest in home and foreign missions.

Another shift took place within Beulah during the war years. This period saw the power of the association decrease somewhat in relationship to the local churches. The particular incident had to do with the controversy between the Mill Creek and Providence Churches of Person County. Providence had been formed in 1860 as the result of an unpleasant split in the Mill Creek Church. There was some question whether the association would admit Providence because they had constituted themselves into a church without the assistance of the presbytery of the association. Their minister had also baptized some persons before the church was officially constituted. This controversy had hardly settled when another dispute arose over the failure of Providence to dismiss a member who was guilty of unacceptable conduct. A committee from the association was sent to the church in 1864 and advised the church to dismiss the member. However, the majority of the church refused this advice. The church rather chose to dismiss the committee from their midst. The association responded by declaring unfellowship with the majority at Providence and declared that the minority was the true church. The church remained on the roll of the association, but sent no reports until 1872. The authority of the association had been questioned by a local church.³²

The period of reconstruction following the war was one of political and economic strife in the area. However, Beulah continued to prosper during this period. The association meeting of 1868 held with the Ephesus Church was attended by 2000 people. Services were held on Sunday in three locations. Four sermons were preached in the meetinghouse, three at the stand, and three at the S.H. (servant house?) to the colored congregation.³³ On at least one occasion the railroads gave special rates to those attending the association.³⁴

The political strife in the area caused the meeting of Beulah to be cancelled in 1870. The association was supposed to meet in Yanceyville that year but was called off because the town was occupied by a military force.³⁵ These troops were called in by Governor Holden to calm disturbances caused by the Klu Klux Klan. This event is known in Caswell County today as the Kirk-Holden War although no shots were fired.³⁶

Following the war, the association changed its approach to associational missions. Instead of employing full time missionaries, they entered into a plan with the state convention to give salary supplements to pastors who would give time in new work areas. The executive committee of the association took requests from the new work areas and made recommendations to the state convention which provided the assistance through the state mission fund.³⁷ Through this cooperative effort, such churches as Lea Bethel, Blanch, Lamberth Memorial, Semora, and Baynes were formed. The First Baptist Church of Winston-Salem was begun in 1872 as a result of this plan.

During the 1870's and 1880's, the association renewed its interest in foreign missions. In the foreign mission report of 1874, F.H. Jones stated, "The history of the Church has long since developed the truth that we will prosper at home in proportion as we make sacrifices to send the gospel abroad."³⁸ In 1875 the association set aside the first Sunday in October for fasting, prayer, and an offering for foreign missions. The Minutes of 1877 included a list of all home and foreign missionaries and their addresses. Members were encouraged to write to the missionaries and instructions about foreign postage requirements were given. The giving records of 1876 also reflect this change of emphasis in the association. The amount of \$116.44 was given for State Missions, \$28.69 for Home Missions, and \$137.04 was given for Foreign Missions.

The association's support of Christian education continued during this period. The scholarships to Wake Forest were made

available to ministerial students within the association. One of these students was J.H. Lamberth who is listed as a licentiate in 1879. The Beulah Association had never made a wiser investment.³⁹

A new item of interest to the association during this period was the work of the Baptist Orphanage. J.H. Mills attended the association in 1885 to solicit support for this work which he founded.

He, no doubt, felt at home for his father, John Garland Mills, had served in the Beulah for some years. J.H. Mills credits his father in passing down to him the great concern for homeless children.⁴⁰ In this way Beulah had a significant influence in the beginning of Baptist Children Homes in North Carolina.

Through these years Beulah continued to grow in numbers, churches, and westward expansion. This made communication within the association difficult. In 1860 the churches in Surry County had left Beulah to join the Yadkin Association. In 1869, Cane Creek and Hillsborough withdrew to join the Mt. Zion Association. However, the largest separation came in 1885.⁴¹

J.J. James had suggested this division in 1882 due to the distance between the Eastern and Western boundaries. His suggestion was carried out in 1885 when the churches west of Guilford and Rockingham Counties withdrew to form the Pilot Mountain Association. In 1884, the association had thirty-one churches and 1871 members. In 1886, it had only seventeen churches and 1454 members. The division was not one of strife but one of practicality. Doing the Lord's work most effectively was more important to the people of Beulah than retaining old ties. Like sons and daughters, these new associations left their home to make their marks on the world.

Decline and Rejuvenation 1886-1934

The division of the association in 1885 marked the beginning of a decline in Beulah. In the next thirty years the association literally gave herself away as churches left to join other associations. The primary reason for the departure of these churches was their desire to fellowship in a body of churches within a closer geographical area. Another factor which caused some to leave was the differences which arose between the city churches and the rural churches. The rural churches which had been the backbone of the association were reluctant to accept the new ways of the city churches. The association was reluctant to give up over

these churches which they had labored so hard and long to establish.

The case in point was the conflict which arose with the Greensboro Church in 1894. This church had failed to pay all state mission funds to the executive committee of the association, choosing rather to control the direction of its funds itself. The association had spent funds thinking that they would have this money. In complying with the request of the Greensboro Church for dismissal, the association asked the church to pay half of the funds which had been expected.⁴² The Reidsville Church chose to leave the association at this time also.

During the period before the turn of the century, the association continued to start new work and add new churches. In 1886 work was reported at Piney Grove and Buchanan near Greensboro conducted by R.R. Moore and S.F. Conrad and at Lea Bethel conducted by J.H. Lamberth. A mission chapel was begun in Greensboro in 1887 and a lot was purchased for a church in Gibsonville. In 1891 the association resolved to build a church building at Ruffin near Reidsville and challenged themselves to the task by setting the annual session for that church in 1895. Work was reported at Paylor's, Fitch's, and Burke's Schoolhouses in 1899. Lamberth was in charge of the work at Paylor's but died before it was constituted as a church.⁴³ This was done in 1904 when Lamberth Memorial was formed. The work at Burke's Schoolhouse contributed to the formation of Baynes Church. The association also sponsored the work which resulted in the formation of the Thompsonville Church in 1906. Work was also begun in areas during this period which resulted in the formation of Shiloh, Roxboro, Blanch, and Semora Churches.

It is remarkable that the association continued the effort to start new work in spite of the fact that it was being depleted by the leaving of the very churches which it had fostered. At the turn of the century, there were only ten churches in Beulah with a total membership of 773. These were served by only three ministers. These churches were Beulah, Clement, Ephesus, Kerr's Chapel, Lea Bethel, Milton, Providence (Caswell), Shiloh, Trinity, and Yanceyville. Although reduced to a small number Beulah did not lose her dream of missions. Sunday schools were conducted in every church, Baptist Young People's Unions were begun to train young people, and mission organizations were begun. By 1900, three Woman's Missionary Unions had been formed in the association at Yanceyville, Milton, and Lea Bethel. Trinity added a WMU in 1901. These met together in annual meetings beginning in 1898.⁴⁴ Sunbeam Bands for children were organized in the early 1900's at Mill Creek, Lamberth Memorial, Roxboro, and

Semora. An Associational Brotherhood was organized in 1923. Emphasizing this vision of missions, the association celebrated the 100th anniversary of Baptist Missions at their annual session in 1892.

Outstanding men of Beulah who held to hope and dedication during this period of decline included; Dr. C.A. Rominger who served as moderator from 1886-1893, J.R. Jones, J.H. Lamberth, D.J. Harris, S.F. Conrad, and J.K. Howell. They sought ways to bring new life to the association. In 1893 they tried to reorganize the association along new boundaries which would include churches in Guilford, Randolph, Chatham, Orange, Person, and Caswell Counties. This plan did not work. In 1904 it was decided to group the churches into three fields. In this way, the churches could attract more qualified pastors. These pastors were required to live on the field and to cooperate with the organized operations of the denomination. The executive committee enforced this by recommending appropriations of state mission funds only to those churches and pastors that were cooperative. J.W. Noell of Roxboro served as chairman of the executive committee which guided the association in this plan. The arrangement proved successful as four new churches were formed within the bounds of the Beulah in a period of four years.⁴⁵

Another factor which led to renewal in Beulah was the coming in of a group of churches belonging to the Flat River Association. Rev. C.M. Murchison of the Yanceyville Church wrote an article for the 1918 Minutes entitled "The Rejuvenation of an Old Association". He described the addition of these churches in this way:

A group of churches belonging to the Flat River Association, where they were not especially needed, and consequently not very active, were led by their pastors, Rev. J.A. Beam and Rev. D.F. Putnam, to see an opportunity at their very doors for developing themselves and helping out in the efforts of a weaker association. This encouraged both parties to the contract. The results already are very apparent. The association which gave these churches very reluctantly, is also stronger today than before.⁴⁶

The churches of which Murchison spoke were Bethel Hill, Mill Creek, Providence (Person), and Roxboro. Mill Creek, Providence, and Roxboro had all once belonged to Beulah but left to join the Flat River Association. North Roxboro was added to the association in 1917. In the span of six years from 1911 to 1917, the association grew from fourteen churches with a total membership of 888 to twenty-two churches with a membership of 2161. Sunday schools

had grown from twelve to twenty with an increased enrollment of 934. WMU Societies increased from three to twenty-two. Mission giving had increased from \$458.25 to \$1,238.28. The number of full time pastors increased from three to seven. Three church fields had erected pastoriums and two others were planned. This was truly remarkable growth. Said Murchison of the association:

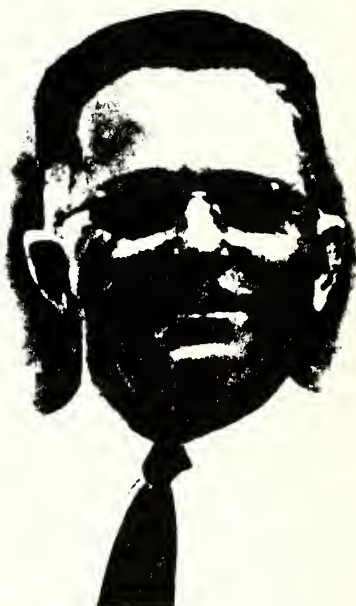
The Beulah is in line with the progressive associations of the state or southern states. Although it is almost entirely rural, we are not at all ashamed of it. Roxboro is our largest town, population about 2000, in which is the most liberal church of the entire association. There are two country churches in the association that are well able to have a pastor each for full time, living among their membership. Within the next few years they will see the opportunity and measure up to it. . . It is believed by a few of us that a few problems confronting the Baptists of the South relative to the country churches, are being solved among our churches in this association in a quiet way. Where there has been much discussion and theory elsewhere, here is actual practice speaking for itself.⁴⁷

Another significant step for Beulah Baptists came in 1925. In that year the Southern Baptist Convention adopted the Cooperative Program plan of giving. This plan was promoted in the association by N.J. Todd of the Mill Creek Church.⁴⁸ The churches were not quick to respond, but Rev. Todd was persistent in his effort and eventually led the churches to this joint venture. Before this time the churches had designated their gifts to special items. The 1926 Minutes lists ten categories of giving to various causes. These included Minister's Relief, Local Poor, Foreign Missions, Home Missions, State and Associational Missions, Orphanage, Christian Education, Hospitals, Other Benevolences, and Cooperative Program (Undesignated). About half of the gifts to missions was given through the Cooperative Program.⁴⁹

Outstanding leaders during this period include Rev. and Mrs. C.M. Murchison, D.F. Putnam, John H. Kerr, J.W. Noell, A.F. Yarborough, R.W. Prevost, A.C. Gentry, W.F. West, Mrs. R.L. Wilburn, and Rev. and Mrs. L.V. Coggins. They led Beulah to its centennial year of 1934. The association met that year at Ephesus Baptist Church. They reported twenty-two churches with a total membership of 3404. Sermons were preached by Dr. J. Clyde Turner, Dr. John E. Briggs, and Dr. E.M. Poteat. Reports were made on Periodicals, Sunday schools, Hospitals, Orphanage, BYPU, State Missions, Home Missions, Foreign Missions, WMU, and WMU Auxiliaries. G.W. Paschal addressed the association on



J.W. Noell



N.J. Todd



Providence (C) Baptism 1927

its history and L.V. Coggins displayed items of historical interest. Mrs. R.L. Wilburn gave a history of the WMU followed by an inspiring address on missions by Mrs. L.V. Coggins. And, Beulah celebrated the beginning of its second hundred years by accepting into the association two new churches, High View and Theresa.⁵⁰

To the Present 1934-1984

The second hundred years of the Beulah began in the depression. The Minutes of 1933 and 1935 were mimeographed, no doubt, in order to save money. However, this did not discourage the people of Beulah as they continued with the same missionary spirit that had brought them into being. The WMU reported in 1939 that all twenty-four churches had WMU Societies. Sunday school continued to grow with a total enrollment of 2272 in 1940. Monthly associational Sunday school meetings were held during that year. The work at Milton which had ceased to exist for twelve years was revived through the efforts of A.F. Yarborough. In 1939 Lamberth Hill and Old Lea Bethel were added to the association. Cavel had been added in 1935. A contribution of \$150 was raised in 1941 to furnish a room in the new Baptist Hospital. In 1944 the executive committee presented the following resolution: "Your committee recommends that the Beulah Association as soon as practical, employ a full time missionary with a salary commensurate with the demands of the task."⁵¹

The executive committee met four times during 1947 to consider the employment of an associational missionary. Ella Sue Gravitte was employed on March 17, 1947, at a salary of \$1800 plus \$600 as expense money. Pledges were received from the churches to cover this expense. She immediately set forth an effort to hold a Vacation Bible School in every church. Miss Ann Deaton was employed as a summer worker to assist in this effort. Miss Gravitte served the association until 1950 when she resigned to take a similar position in the Stanley Association.

During this time the association added more new churches. Five were added in 1945. These were Berry's Grove which came from the Mt. Zion Association, Bethany, Mt. Harmony, Olive Branch, and Rock Grove from the Flat River Association; and Mitchell Chapel (Montwood) which was received as a newly organized church.⁵² In 1950 Front Street Church was added. The statistics for 1951 show that the association had grown to thirty-three churches served by twenty-two ministers with a total membership of 6898.

In 1950 Louise Yarbrough was employed to succeed Miss Gravitte as associational missionary. She continued in this work until August, 1952, at which time she resigned to further her education at Southern Seminary. During the service of Gravitte and Yarbrough, contributions to association missions more than doubled. Church membership increased by a total of 789. Sunday school attendance, due in part to an enlargement campaign conducted in 1951, increased to 1304 to a total enrollment of 5313.⁵³

The Minutes of 1953 contain a document of significant importance to the history of Beulah. Mrs. S.O. Garrett of Semora wrote a history of Woman's Missionary Union of the Beulah Association. This excellent work tells of the formation and progress of the WMU in the Beulah from its beginning in the Yanceyville Church in 1885. Mrs. Garrett notes that in 1934 there were nineteen WMU's with 264 adult members and 522 young people. In 1950 there were thirty-three churches with thirty-three WMU's enrolling 816 adults and 722 young people. Women such as Miss Georgia Robertson, Miss Hattie Jones, Mrs. C.M. Murchison, Mrs. R.L. Wilburn, Miss Ella Graves Thompson, and Mrs. L.V. Coggins were among the outstanding leaders who kept the fire for missions strong within Beulah.⁵⁴

Rev. Gilmer Beck was employed as the association's missionary in 1953. He served until 1955. At the session of 1955 Dr. M.A. Huggins, executive secretary of the state convention, proposed that the Beulah Association attempt to join with the Flat River Association in a joint missions program. Rev. Ray L. Cumbee made a motion that the executive committee be authorized to meet with the executive committee of the Flat River to discuss the proposal. This motion passed at the Tuesday session. On Wednesday, the issue was brought up again. Rev. L.G. Elliott made a motion that the joint mission program be considered a second choice and that the association first make every possible effort to have a separate program.⁵⁵ This motion paved the way for the employment of Hassell Lamm in 1956. The executive committee and the missions committee worked hard during 1956 to secure a missionary and purchase a home for him. H.D. Young led the building committee in purchasing a house on Gordon Street in Roxboro for \$11,000. The new missionary and his family settled into the home to begin their ministry with the association that has continued to the present.⁵⁶

During this time, Calvary Baptist Church was admitted to Beulah. It came under the watchcare of the association in 1953 and was admitted in 1955. In 1954, Olive Branch voted to leave the association only to return in the following year. In 1960, Trinity Church left Beulah to join the Dan Valley Association.

The Lamberth Hill Church disbanded leaving the association with thirty-two churches and a total membership of 7603. The Sunday school enrollment was 6187 with an average attendance of 3382. Over 1200 were enrolled in Training Union. Total mission giving was \$47,651 over half of which was given through the Cooperative Program.

During the 1960's new work was begun in the association at Somerset and Pine Lakes. The work at Somerset was a joint venture of the association and the Longhurst (North Roxboro) Church. Rev. Alfred Staley led in the work which resulted in the constituting of a church in 1962. Roxboro Baptist Church began a work in the Pine Lakes area which was known as Roxboro Chapel. Under the leadership of Rev. Ben Berry, this mission was constituted into the Westwood Baptist Church in 1964. Welcome Baptist Church near Milton was admitted into the association in 1961 but dismissed in 1968 as an independent church.

In 1960 a resolution was introduced to the association by Rev. Johnny Smith to erect a marker at the grave of Stephen Pleasant. This motion passed and an appropriate monument was placed at the grave in the Clement Baptist Church cemetery.

The association voted to build a new parsonage and office for the missionary in 1965. This structure was constructed at a cost of \$29,000 in the Pine Lakes section of Roxboro. It serves today as the association office and home for the Superintendent of Missions.

In 1970 the Beulah Association consisted of thirty-three churches with a total membership of 8624. Sunday school enrollment dropped somewhat to 6068 but mission giving had almost doubled to \$82,458. Reports were made at the associational meeting concerning Sunday school, Church Training, Christian Literature, Associational Missions, Evangelism, Superintendent of Missions, Woman's Missionary Union, Annuity Board, Christian Action, Brotherhood, Biblical Recorder, Homes for the Aging, Baptist Hospital, Foreign Missions, Home and State Missions, Christian Education, Baptist Children's Homes of North Carolina, and the Baptist Foundation. These reports show that Beulah had increased not only in numbers, but also in their vision of what it means to be the people of God in today's world.

Since 1970, Beulah has continued to invest itself in the cause of missions which called it into being 150 years ago. A total of 263 baptisms were reported in the association during 1974. In 1979 the Timberlake Baptist Church was brought under the

watchcare of the association and was admitted in 1980. Rev. Harold McNabb led in the development of this church. The association also sponsored work with the migrants of the Beulah area during this period. In making plans to cooperate with other Southern Baptists in the Bold Mission Program, the missions committee conducted a research study of the association in 1982 with the assistance of the Mission's Division of the Baptist State Convention. In this way Beulah Baptists look to the opportunities of the future during this sesquicentennial year as well as looking at the heritage of the past.⁵⁷

For the past twenty-eight years Beulah has been led by its Superintendent of Missions, Hassell Lamm. He and his wife have served Beulah with love and dedication. The association recognized their contribution on several occasions and in 1977 a retirement housing fund for the Lamms was begun. To date, over \$7,000 has been contributed to this fund ensuring the Lamms a place in our community as well as in our hearts for the years to come.

The statistical reports of 1983 count thirty-four churches which make up Beulah with a total membership of 9607. These churches are located in Orange, Person, and Caswell Counties. Every church has its own pastor and most have parsonages. The Sunday school reports 5072 enrolled in Bible Study. The WMU reports an enrollment of 1500 while the Brotherhood has 396 enrolled in mission study. These churches gave a total of \$295,947 to mission causes in the previous year, \$161,115 of which was given through the Cooperative Program.⁵⁸ These figures are quite different from those of the three churches with less than 150 members which met at the Beulah Church on October 4, 1834. However, one thing remains the same, Beulah Baptists, then and now, are held together by one vision - Missions.

Summary

This chapter has traced the history of the Beulah Association from its beginning in 1834 to the present day. The missionary vision which brought the association into being led it to great accomplishments for the Lord.

After struggling during the first few years, Beulah found in Elias Dodson the leadership and spirit to attempt great things for God. It spread westward to Rockingham, Guilford, Forsyth, Stokes, and Surry Counties and southward to Orange County. The missionary vision saw Baptist work begin in Hillsborough,

Greensboro, Reidsville, Winston-Salem, and Mt. Airy. This progress was made despite the difficulties brought on by the Civil War.

The post-war Beulah experienced a decline as it gave itself away to form new associations. The ten churches that remained at the turn of the century refused to relinquish the vision and rejuvenated the old association in a short span of time. At her centennial celebration, the Beulah blossomed as she had in the past.

The last fifty years have seen the vision of missions within Beulah expand in scope as well as in numbers. The love of God has drawn Beulah Baptists to many varied avenues of service for Christ. Today, Beulah still stands strong. The missionary dream that gave her birth, that nourished and developed her, that sustained and strengthened her, is still at the heart of the Beulah Baptist Association.



Associational Office and Home



Hassell Lamm
Director of Missions

Things to Read

Endnotes

* All materials that are followed by an asterisk may be found in the Beulah Baptist Association Heritage Notebooks. Copies of these notebooks are on reserve in the Person County Library, Roxboro, NC and Gunn Memorial Library, Yanceyville, NC.

¹This history of Beulah written by G.W. Paschal for the 1934 Minutes is a valuable resource. Since so few copies exist, it is included here as a way of preserving it.*

²A Microfilm of all of the Beulah Minutes which are known to exist has been compiled by the Historical Commission of the Southern Baptist Convention, 127 Ninth Avenue, North Nashville, Tennessee 37234. A copy of this Microfilm may be found in the Baptist Historical Collection at Wake Forest University. Also a copy has been purchased by the Beulah Association and is on loan to the Person County Library. Some of the early printed Minutes are found in the Wake Forest Library and the associational office.

³The Country Line Minutes of 1833 is found in the Baptist Historical Collection at Wake Forest University.

⁴Country Line Minutes 1834. ⁵Beulah Minutes 1837.

⁶The Biblical Recorder of September 30, 1835 carried a brief account of Beulah's second meeting.

⁷Beulah Minutes 1837.

⁸The contribution of Stephen Pleasant's children in Tennessee, Arkansas and Louisiana are recorded in a sketch written by Mannie Woods Phillips found in the Alderman Papers of the Baptist Historical Collection at Wake Forest University.*

⁹Biblical Recorder August 25, 1836, p. 3, col. 2.

¹⁰Beulah Minutes 1839. ¹¹Beulah Minutes 1841. ¹²Beulah Minutes 1841.

¹³For more information on N.J. Palmer and Calvin Graves see the references to these outstanding leaders in A History of Caswell County by William S. Powell (Durham: Moore Publishing Company, 1977).

¹⁴For more information on John Robertson see Open Doors and Closed Windows ed. Richard R. Saunders (Reidsville, NC, 1948), pp. 255-56.*

¹⁵For more information on Elias Dodson see Open Doors and Closed Windows, pp. 256-59.* Minutes North Carolina Baptist State Convention 1883, pp. 48-50.* North Carolina Baptist Alamance 1884, pp. 17-19.* Also see other materials in the Elias Dodson folder in the Baptist Historical Collection, Wake Forest University.

¹⁶A sketch found in the Elias Dodson folder in the Baptist Historical Collection.*

¹⁷Ibid. ¹⁸Beulah Minutes 1845.* ¹⁹Ibid. ²⁰Ibid.

²¹Minutes, North Carolina Baptist State Convention 1883, p. 49.*

²²Beulah Minutes 1853. ²³From the sketch by Mannie Woods Phillips.

²⁴The Baptist Encyclopedia, Vol. 11, p. 1310. ²⁵Beulah Minutes 1857.

²⁶Beulah Minutes 1860. ²⁷Beulah Minutes 1858. ²⁸Beulah Minutes 1863.

²⁹Beulah Minutes 1868. ³⁰Beulah Minutes 1867. ³¹Beulah Minutes 1862.

³²The Beulah Minutes of 1860. 64, 65 tell of the dispute between the association and the Providence Church.

³³Beulah Minutes 1868. ³⁴Beulah Minutes 1882. ³⁵Beulah Minutes 1870, 71.

³⁶For more information on the Kirk-Holden War see A History of Caswell County by William S. Powell. pp. 226-252.

³⁷Beulah Minutes 1868. ³⁸Beulah Minutes 1874. ³⁹Beulah Minutes 1879.

⁴⁰For a beautiful story about John H. Mills and his father, John G. Mills see "Life Story of John Haymes Mills" by Luther Rice Mills Biblical Recorder September 23, 1908. pp. 1, 5.*

⁴¹Beulah Minutes 1885. ⁴²Beulah Minutes 1894. ⁴³Beulah Minutes 1899.

⁴⁴The Beulah Minutes of 1902 state that the report was the 3rd annual meeting of the Associational WMU. Hence, I assume the 1st meeting was in 1898. However, in the history of WMU included in the 1934 Beulah Minutes, the author, Mrs. R.L. Wilburn, views the 1902 meeting as the first. The reader is referred to that history.

⁴⁵"The Rejuvenation of an Old Association" is an account of the renewal of the Beulah Association in the early 1900's. It was written by Rev. C.M. Murchison and included in the Beulah Minutes of 1818. pp. 16-18.

⁴⁶Ibid. ⁴⁷Ibid. ⁴⁸Beulah Minutes 1926, 1930. ⁴⁹Beulah Minutes 1926.

⁵⁰Beulah Minutes 1934. ⁵¹Beulah Minutes 1936-44. ⁵²Beulah Minutes 1945.

⁵³Beulah Minutes 1947-51.

⁵⁴"A History of Woman's Missionary Union of the Beulah Association" by Mrs. S.O. Garrett is an excellent work. It is found in the Beulah Minutes of 1953.*

⁵⁵Beulah Minutes 1955. ⁵⁶Beulah Minutes 1956.

⁵⁷A copy of the Research Study of the Beulah Association, 1982, may be secured from the associational office.

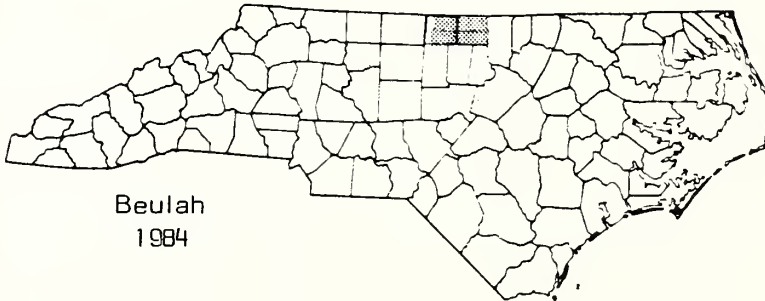
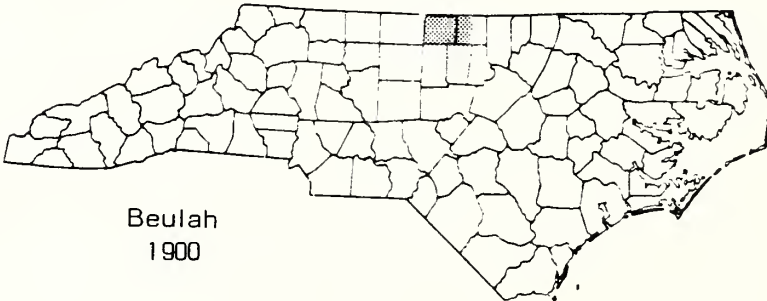
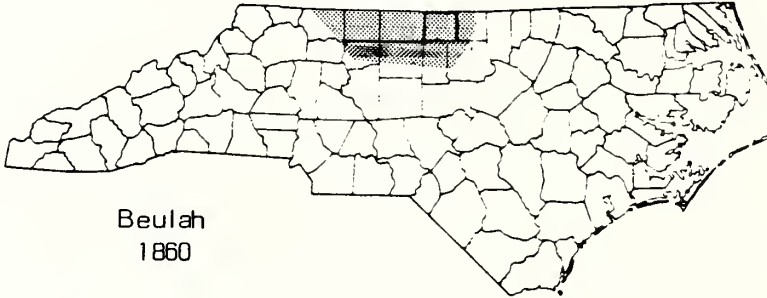
⁵⁸Beulah Minutes 1983.

Things to Think About

1. What qualities were exhibited in the lives of Stephen Pleasant and Elias Dodson which still make for effective church leaders today?
2. Do the words of F.H. Jones that we prosper at home in proportion as we make sacrifices to send the gospel abroad still ring true today?
3. What lessons can we learn from our forefathers about hope and dedication in a period of decline and difficulty?
4. To what new tasks does the mission vision call Beulah Baptists today?

Things to See

1. The Diaries of Elias Dodson are a fascinating record of this gifted minister. They may be seen in the Baptist Historical Collection at Wake Forest University. The original Minutes of the Country Line Association which contain Article 26 may also be seen there.
2. The old courthouse which Elias Dodson purchased for \$100 in 1846 for the Baptist work now houses the A.M.E. Church in Hillsborough.
3. Visit the 34 churches which compose the Beulah Baptist Association.



This chapter was written by Ron Boswell.

THE BELIEFS OF BEULAH

Since the early days of the church, the theological controversy concerning the doctrine of election has been significant in shaping the church's beliefs and its understanding of its mission. Especially has the election controversy been significant in the history of Baptists. Robert G. Torbet says, "The main theological division among Baptists in the seventeenth and eighteenth centuries concerned chiefly the extent to which they applied the atonement to sinners."¹

This theological controversy was instrumental in splitting Baptist churches. As the mission movement began to expand in America during the early nineteenth century, an anti-mission movement developed that divided churches and still affects our understanding of the church and its mission today.

It is interesting to note that the anti-mission movement was a Baptist problem. This movement did not affect the other denominations as it did the Baptists. William Warren Sweet says, "This movement, then, was undoubtedly peculiar to the Baptists, and its causes must be found by an examination of those factors which are distinctly and peculiarly Baptist."²

One of those factors was the theological controversy concerning election. To better understand the beliefs that have shaped our Baptist history, an examination of the basic positions concerning the doctrine of election will be helpful. The two classical interpretations of the doctrine of election are double predestination and Pelagianism or Arminianism.

The term "double predestination" is popularly associated with John Calvin (1509-1564). Speaking of God's plan concerning man's salvation, Calvin said:

Predestination we call the eternal decree of God, by which he has determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say, he is predestinated to life or death.³

Although the term "double predestination" is popularly associated with Calvin, the concept pertaining to this position had their beginning more than a thousand years earlier. Augustine of Hippo (354-430) was the first theologian to set forth systematically the tenets of the predestinarian position. Calvin himself thought that he was simply reaffirming the basic position expounded by Augustine. Scholars point out that there is one significant difference. Augustine says that God not only predetermined who will be saved but also who will be lost. This is how the term "double predestination" is derived. This view of predestination reaches the conclusion that God is for some individuals and is opposed to others. Some individuals are of the elect while the others are of the nonelect. Some individuals are God's chosen people and the others are excluded.

The question rightly arises as to the fairness of God's predetermined choosing of some individuals while rejecting the others. The predestinarian answer:

It is not unjust of God to choose to be for some men and against others, because all men have willfully disobeyed his commandments and deserve his wrath, judgment and condemnation. If God damns the nonelect, he only gives them their just reward. If he decides to love and help some, he does so not because they have any more claim on him than the nonelect, but out of his free grace and good pleasure.⁴

In other words, no one has any just cause for complaint. The lost sinner gets what he deserves, and the saved sinner responds in adoration for God's grace. God is gracious to save any at all. Those whom God does elect are totally dependent upon his grace.

John Calvin's views on predestination came to be known as the "five points of high Calvinism." These five aspects are unconditional election, limited atonement, total depravity, irresistible grace, and the perseverance of the saints.

Unconditional election means that, from the foundation of the world, God predestinated who would be elected and who would not. He did this because of his grace and not through any merit on the part of the elect. Limited atonement means that Jesus Christ died only for the sins of the elect and for no other. Total depravity means that the entire human race is in a state of corruption because of Adam's transgression of God's command. Since Adam was lost, all his descendents were lost. Since each individual is lost, he has neither the will nor the power to deliver himself from this state of sin. Irresistible grace means

that, when God's call comes to the elect, it cannot be resisted. The perseverance of the saints means that the elect will not die until they have been regenerated and that they will persevere to the end.

Shirley Guthrie, Jr. points out several positive aspects of their interpretation of predestination:

(1) It emphasizes the sovereignty of God. (2) It emphasizes the fact that God's love is not earned or deserved but freely given. (3) It tries to take seriously both the justice and love of God. (4) It emphasizes that salvation comes from God alone, and that men contribute nothing to it. Even faith is a gift of God, not a self-achieved way of earning God's acceptance. (5) It seems a logical explanation for the fact that the vast majority of men always have been and still are unbelievers, while only a relatively few are believers. (6) It tries to take seriously some difficult biblical statements which seem to suggest a double predestination.⁵

Also, there are several negative aspects to the double predestinarian position. It certainly removes any necessity for missions. There is no need to evangelize since God has already determined who would be lost and who would be saved. This view does not take into account the vast number of biblical passages that are opposed to the double predestinarian position. It violates human freedom and tends to give an individual the excuse to sin freely. This position seems to give God a split personality. God is love to the elect, but he is only a God of wrath to the nonelect. Also, this view emphasizes God's sovereignty and minimizes his love. This view emphasizes that God desires to save only a few and makes his choices seem arbitrary. A very serious criticism has to do with the role of Christ. Christ seems to be superfluous because salvation was predetermined by God's decree, not Christ's atoning death.

In opposition to the predestinarian view of election is another interpretation called Pelagianism or Arminianism. Many scholars call this view of election Pelagianism because it was first articulated by a British monk named Pelagius who was a contemporary of Augustine. Pelagius and Augustine advocated opposite views of human nature and began a debate that has continued throughout the development of Christian thought.

The significant issue between Pelagius and Augustine was the relationship between man's free will and God's grace. Whereas grace is everything to Augustine, grace is minimal to Pelagius. The important point that Pelagius emphasized is that man was

created by God with freedom of will and with the ability to fulfill God's law. Augustine contended that Pelagius was teaching that man could save himself by good works and is, therefore, not dependent upon God's grace for his salvation.

Arminianism may be classified in the same general school of thought as Pelagianism, although Arminianism is much closer to some of Augustine and Calvin's views than is Pelagianism. The term "Arminianism" derives its name from the teachings of Jacob Arminius (1560-1609), a Dutch Reformed theologian. Just as Pelagius views were in opposition to Augustine's concept of predestination and its implications for human nature, Arminius' views were in opposition to Calvin's concept of predestination. Arminius rejected the view of predestination called supralapsarianism. This view holds that before God created man, and, therefore, before the fall of man, God had already determined that the fall would take place and that certain men would be saved through his grace while others would be damned. Arminius believed that the logical conclusion of this view is that God is the author of sin.

Arminius died in 1609, but the controversy continued, and his followers developed his views more extensively. These advocates of the Arminian position issued five articles in opposition to the five points of Calvinism. The five points of Calvinism are unconditional election, limited atonement, total depravity, irresistible grace, and the perseverance of the saints. Negatively, the Arminian position rejected double supralapsarian predestination, atonement limited to the elect only, grace working irresistible, and perseverance of the elect. Positively, the Arminian position advocated that whoever believes on Jesus Christ will be saved, and not that some particular men will be saved and others lost. Second, the Arminians affirmed that Christ died for all men. This universal atonement did not mean that all men would be saved but that all men had the possibility of being saved through their response of faith. Third, the Arminians did hold that grace was essential in one's salvation. Man could not save himself by his own efforts. Fourth, grace is essential but not irresistible. Man does have the freedom of will to reject God's grace. Fifth, although the Arminians did not advocate that one could lose his salvation once saved, they did say that this needed further study because scripture does not prove the idea of the perseverance of the saints.

There are several positive aspects of Pelagianism and Arminianism. They emphasize man's freedom and his responsibility. They emphasize moral behavior. The importance of grace is still stressed by Arminianism, but man's faith response is also emphasized. God's love is given more emphasis along with his

sovereignty. The importance of evangelism is stressed.

If it is true that a certain number of individuals have been predetermined by God for salvation and the remainder have been predetermined by God for damnation, there is no need to support missions and to present individuals an opportunity to respond to the gospel. This is the position of those who hold the hyper-Calvinistic view of election. When William Carey, the father of the modern missionary movement, proposed the propagation of the gospel to the heathen an individual of the Calvinistic school of thought rebutted, "Sit down, young man; when God wants to convert the heathen, He's do it without your help or mine."⁶

Nevertheless, William Carey, Adoniram Judson, and Luther Rice were instrumental in the rise of the modern missionary movement. Another less known but most important man in the rise of the modern missionary movement was Andrew Fuller. Fuller had a significant part in the founding of the missionary society that sent William Carey to India. More importantly, Fuller provided the theological climate that enabled the modern missionary movement to develop out of a hyper-Calvinistic environment opposed to evangelism.⁷

The religious climate among Baptists in England in the last half of the eighteenth century was anything but favorable for missions. The Calvinistic position of the Particular Baptists had become even more extreme. Their views came to be called hyper-Calvinism. They emphasized a rigid predestinarianism which had diminished the spiritual vitality of their churches. Led by theologians such as John Gill, they believed that God had determined before the world began who would be saved and who would be lost. Therefore, it was considered useless and presumptuous to invite men to repent and believe. They refused even to extend an evangelistic invitation to the unconverted because God did not need any help to convert the lost.

In connection with this hyper-Calvinistic view of election was the idea that neither the church members nor the unconverted had any responsibility in the matter of salvation. The church members depended solely upon God's sovereignty and good pleasure. God would save the elect in his own time and way without help from anyone. The unconverted then must wait passively for some evidence of God's grace moving in his life before he could respond. The unconverted was under no obligation to repent and believe. It was up to God to do it all. It was out of this climate in England that the modern missionary movement led by Andrew Fuller and William Carey began.

Andrew Fuller was born in England in 1754. He became the pastor of the Baptist Church at Kettering, Northamptonshire, in 1782. When Fuller arrived at his new position in Kettering, he found in the church a strong element of hyper-Calvinism. This caused him to study diligently this position. Three years later, Fuller made known his opposition to hyper-Calvinism through the publication of his book, The Gospel Worthy of All Acceptation. Dr. James Tull says, "This work became at once a hammer stroke against hyper-Calvinism and a bugle call to an open evangelistic and missionary effort."⁸

Fuller brought this about by stressing that it was the responsibility of the church to proclaim the gospel and the duty of the sinner to accept it. Fuller's emphasis dealt a mortal blow to the prevailing idea that it was useless to offer an invitation to accept the gospel to the unconverted.

It is interesting to note that Fuller remained a Calvinist and was careful to retain the main points of a strict Calvinism. In contrast to hyper-Calvinism, however, Fuller was an evangelical Calvinist. Fuller saw the importance of emphasizing not only God's grace and sovereignty but also man's responsibility. After examining the New Testament, Fuller said that the gospel was addressed to men freely and that they were invited to respond. Fuller said:

The answer of our Lord to those carnal Jews who inquired of him what they 'must do to work the works of God' is worthy of special notice. Did Jesus give them to understand that as to believing in him, however willing they might be, it was a matter entirely beyond their power? That all the direction he had to give were that they could attend the means and wait for the moving of the waters? No: Jesus answered, 'This is the work of God, that ye believe on him whom he hath sent.'⁹

How did Fuller reconcile the Calvinistic view of particular election with the free invitation of the gospel and the duty of the unconverted to respond? Fuller readily admitted that the question cannot be answered with entire satisfaction. Nevertheless, since both a general invitation and a particular election are taught in the scriptures, they are to be accepted as consistent with each other in spite of our lack of understanding. Fuller said that the preacher's concern is not who is of the elect. That is God's concern. The preacher's responsibility is to proclaim the gospel to all and to invite all to believe and be saved. It is the duty of every hearer to repent and believe the gospel.

In his appraisal of Andrew Fuller, Dr. Tull says:

To orthodox Calvinists, salvation or reprobation were determined in eternity. Fuller did not deny this. But he did claim that God has offered salvation in Jesus Christ; that it is the duty of the church to make Christ known by the proclamation of the gospel; and that it is the duty of the sinner to believe. Here was a turning from speculation about what God may have decided in eternity, to an emphasis upon God's offer in Christ, to an emphasis upon responsible decision by each person who hears the gospel proclamation. This theology was deeply evangelical and practical, and had at the same time intellectual depth. Considering the time and place at which he came upon the scene, and the crucial historical situation to which his message spoke, Andrew Fuller played a distinguished and an invaluable part in leading the Baptists to embrace a vital evangelical interpretation of the gospel.¹⁰

Through the influence of William Carey and Andrew Fuller, the Baptist Missionary Society at Kettering was established on October 2, 1792. Carey became the society's first missionary.

Adoniram Judson and Luther Rice made a significant contribution to the foreign missionary movement of Baptists in the United States. Judson was the first Baptist foreign missionary from the United States while Rice was instrumental in helping Baptists organize for the support of their foreign missions. Like Carey, Judson and Rice went to India. However, because Rice was suffering with an intensive liver ailment, he went back home to America. Rice's objective was to organize Baptists in their support of foreign missions. He traveled widely seeking to stimulate interest and support among the Baptists. While riding in a stage between Richmond and Petersburg, Rice conceived the plan to organize a national society of Baptists for the support of foreign missions. He proposed that a national convention be held in Philadelphia in 1814. Thirty-three delegates came representing eleven states. Out of this meeting came the organization of the Triennial Convention in 1814 for the support of Baptist foreign mission work. Pope Duncan says, "Rice and Judson, who became the first missionaries of this new body, had made a contribution perhaps far beyond their own power to comprehend."¹¹

As a result of this increased emphasis upon missions during the early nineteenth century, Baptist congregations frequently split over the issue of extending the gospel. The anti-mission theology was hyper-Calvinism. It was not necessary to extend the gospel to the lost. As a matter of belief, it was useless to do so. Speaking of this theological position, William Warren

Sweet states.

The theology of the anti-mission Baptists was clear and simple. God in his sovereign power did not need any human means to bring his elect to repentance. In fact there was no need to preach to the lost at all, for the non-elect could not be saved, and all the preaching in the world would do them no good. If, on the other hand, they were of the elect nothing could prevent their being saved.¹²

Out of this theological controversy concerning missions, Stephen Pleasants took his stand for missions and led the new Beulah Baptist Association to support missions. In 1840, Stephen Pleasants helped write the theological beliefs that were prevalent in the Beulah Baptist Association. Included in these beliefs is an emphasis upon missions and the spread of the gospel. These beliefs, recorded in the 1840 minutes of the Trinity Baptist Church of Caswell County are as follows:

- 1st. That there is one Eternal God who is the Author of all creation.
- 2nd. That He made man holy, upright and good.
- 3rd. That man was invested with sufficient power to perform all that was enjoined, but left to the freedom of his will to obey or rebel.
- 4th. That man did fall, and become totally depraved, and lost the image of God.
- 5th. That according to the scriptures of eternal truth, there are three persons in the God-head, the Father, the Son, and the Holy Ghost and these three are one.
- 6th. That Salvation is of Grace, proposed by God, the Father, performed by God, the Son, revealed and applied by God, the Holy Ghost.
- 7th. That Salvation is the free gift of God, through Jesus Christ who gave himself a propitiation for the sins of the world.
- 8th. That repentance for sin, and faith in the Lord Jesus Christ are necessary in order to Salvation, and that all who have believed should be careful to maintain good works.
- 9th. That immersion is the true scripture mode of baptism and believers the only proper subjects.
- 10th. That the Saints will finally persevere through Grace unto Glory.
- 11th. That there will be a resurrection from the dead, both of the just and the unjust, that the happiness of the just and the misery of the condemned will be eternal.
- 12th. That it is the will of God, that all those who have given themselves to the Lord, should give themselves to each other in the Lord by uniting in a church capacity.
- 13th. That a church thus united should organize, by appointing proper officers according to scripture direction by which

in 1876. Under the leadership of Rev. N.J. Todd in Sept. 1926, Sunday School was graded according to ages. Also under Rev. Todd, in 1932, the church began having offering envelopes to replace the old system of church dues. In December 1854, the church bought its first hymnals and its first pulpit Bible.

Baptist Woman's Missionary Union was formed in 1888. We have records of WMU at Bethel Hill only as far back as 1921. The ladies were active then as they are now. The ladies met on Saturday and sponsored a full program with sometimes as many as three circle groups. They sponsored YWA's, GA's, Sunbeams and RA's.

In October, 1839, the church gave \$5.00 to Foreign Missions, \$3.00 to Bible Society and \$2.00 to Home Missions. In December and March of 1978 and 1979, Bethel Hill gave \$2,000.00 to Foreign Missions and around \$900.00 to Home Missions.

Bethel Hill has had two foreign missionaries to go out to serve. Miss Emma Humphries, who later became Mrs. T.S. Blalock served with her husband in China for 24 years. Bethel Hill took up several special offerings for this couple. Miss Humphries left for China in 1894 and married Rev. Blalock in 1896. She died and was buried in China.

We have another daughter serving the Lord in Nigeria, West Africa. Miss Carol Leigh Humphries, niece of Mrs. Blalock, was appointed in 1953 and has served in Nigeria since that time. She is the director of Women's Work in Northern Nigeria. She is a faithful and dedicated servant of the Lord.

On October 14, 1979, Bethel Hill Baptist Church celebrated its Bicentennial with Dr. George Braswell, Interim Pastor, presiding and Rev. Fred Braswell, Pastor from 1969-1979 as guest speaker.

In celebration of its 200 years, the Youth Choir initiated a project for church chimes and in loving response friends and members of the church gave, so that in December of 1978 the chimes were turned on.

Everyday music plays from her towers, reminding us to pause and be thankful for our many blessings. Bethel Hill, "House of God", still stands strong to serve.

Beulah Baptist Church



Old Building



Present Building

Beulah Baptist Church was organized and came into existence in the year 1834. According to the sources found, Rev. Stephen Pleasant organized Beulah and two other churches that year with a combined membership of 157. This came about as a result of Ebenezer Church withdrawing fellowship from him because of the stand he took for the cause of all missionary activities, Baptist conventions, Bible societies, etc. With some of the supporters of his missionary views, Beulah Baptist Church was organized with Stephen Pleasant as her pastor.

The name N.J. Palmer must be mentioned from this era, but to list his accomplishments would take three or four pages. His accomplishments can be found in the History of Wake Forest, Volume I, by G.W. Paschal. Mr. Palmer was a delegate from his church, Beulah, to the Beulah Baptist Association in the year 1839. A few of his accomplishments are: a leading part in the formation of the Milton Baptist Church, Clerk of the Association, was appointed a member of the Board of Managers and also appointed chairman of the committee to write the report on Home Missions by the Baptist State Convention; he recommended that every association employ a missionary as Beulah had done with Rev. Elias Dodson. In 1847 he was elected recording secretary of the Convention; he was on the Foreign and Home Mission Boards, a trustee of Wake Forest College. The list goes on and on.

Sidney S. Lea is a very important name in Beulah history. There is so much to say about him, but I choose to state this one important fact. On September 10, 1861, he gave to the Beulah Baptist Church a certain house and lot and the right of way to the

spring located on the road leading to the Red House Road. This lot contained two acres. The best I can determine, this is the land where Beulah was located near what is now Blanch Prison. Mr. Sidney Lea gave a good sum of money to Southeastern Seminary and contributed to and greatly served his church, Beulah, for a long period of time.

In 1880 there was a set of sixteen rules and regulations adopted and put into operation for the Beulah Baptist Church. They are very interesting. Time and space will not permit the listing of them here, but they play a major role in the operation of the church, especially in church discipline, such as dismissing someone from the fellowship.

From 1880 to 1919, some prominent names were Sidney Lea; J.C. King, who served as clerk; L.L. Lea, R.L. Lunsford, Joseph Talley, Thos. L. Lea, Wm. R. Pleasant, J.L. Roberts, T.H. Hudgins, L.L. Donavent, R.W. Crumpton, W.W. Slade, and many more.

Now a sad time; the church had no pastor for the year 1920, and on November 23, 1921, there was a business meeting held to appoint more trustees to the church and to decide on some plans for disposition of the church house and lot. It was suggested that the trustees sell the church property for the best terms possible and place the money in the hands of the Executive Committee of the Beulah Association. The association was to hold the money until the members decided to build another church at a more suitable place. The church met at Lambeth Hill School House from December, 1921 to January, 1922. The Beulah Church members did not hold a meeting and the trustees did not dispose of the church property from January, 1922 to March 25, 1925. They met again in September of 1925 and decided to meet in October to clean the church, grounds, and cemetery. The church was reorganized and started having regular services again. Mr. A.V. Hudgins was very instrumental in getting this done. There were ten names on the roll when this was done. The only record that we have of a woman deacon is recorded here in December of 1925, that being Mrs. Lillian Everett. Brother Walter Tilman was elected pastor. On September 5, 1926, the ladies organized a WMU.

From 1925 to 1940, the Hudgins, Everett, and Webster families were very active in the leadership of the church. Between 1935 and 1937, the church building was moved to Highway 158, five miles east of Yanceyville, N.C., where Mr. Walter Lunsford allowed the church to be located. The early and mid '40's saw a lot of growth and continued through the 1950's. The third site of the

church was purchased from Mr. P.W. Thompson just across the road and a new sanctuary was built in 1961. There were some additional Sunday school rooms added in 1965. In 1973, a new parsonage was built along with the purchase of more land. In 1981 a completely new sanctuary, Sunday school rooms, baptistry, and bathrooms were built.

The old church building is presently located in the pasture of Louis H. Hall and some of the lumber that is in this building came from the building that was located on its first site. Another interesting fact about the original building is that it contains a balcony where the slaves would sit and worship.

Beulah's history is illustrious and the presence and power of the living God has sustained her and brought her to this day. This is only a glimpse of her past, and only God knows her glorious future.

Blanch Baptist Church



On the second of March, 1903, a small congregation consisting of three ministers (J.E. Holland of Danville, Va., R.J. Bateman of Milton, N.C., and G.W. Wilson of Yanceyville, N.C.) and a few laymen and sisters, met at the home of Brother R.E. Powell, and organized a Baptist church. It was composed of the following members: Mr. & Mrs. D.Y. Mebane, Miss Kate Mebane, Mr. & Mrs. R.W. Powell, Eddie Powell, Walter Powell, Miss Mamie Powell, Mr. & Mrs. William Lea, Miss Pearl Lea, William Lea, Jr., Mrs. Betty Moore and Mrs. Blanch Moore.

Covenant of Articles of Faith were adopted. The church was named Blanch Baptist Church. R.E. Powell, William Lea, and D.Y. Mebane were elected deacons. Eddie Powell was elected as first clerk.

The church clerk was directed to write to the clerks of the various churches in the Beulah Association inviting them to send recognition delegates to attend a meeting at the church. During this meeting on the first Sunday in May, 1903, the dedication sermon was preached by Brother J.C. Holland.

This church was not sponsored by any other church. The members, who lived in the community, felt the need to have a church closer by which would eliminate having to travel long distances to attend services. Therefore, they decided to start their own church.

Land to build the church on was given by Mrs. Betty Moore and her family. Members held services on the church grounds until a building could be erected. At other times, they met in the homes of members.

Mrs. D.Y. Mebane was the first church organist. She was elected by ballot vote.

The original heating system consisted of two wood stoves, with pipes having to be tied and supported with bale wire. This type of heating was used until around 1940, when the system was changed to two oil heaters. Oil at this time was priced at 10¢ a gallon. Later, in 1963, an oil furnace was installed, and is still in use at the present time.

The first unified church budget was started in 1940. It was brought to the attention of the church by its pastor, Rev. A.F. Yarbrough, during a conference.

In 1940 the use of church envelopes was begun.

In the early years of the church, the sanctuary was partitioned off by curtains strung on wire, to provide Sunday School "rooms". Separate Sunday School rooms were built in 1941, by the men of the church and community.

The \$100,000 Club was started in 1941, and the church agreed to give \$12.00 a year for this purpose.

In May 1941, the first Baptist Training Union was started. The first director was G.F. Howard.

In 1953, the vestibule of the church was built, doing away with the original two front doors and two aisles, and creating a single, center aisle and one main entrance door.

Memorial stained glass windows were donated in 1959.

New church furniture was obtained in 1963. In this same year, the use of church bulletins on fourth Sundays was started.

The first Thanksgiving service was held on the first Wednesday before Thanksgiving, in 1963.

Also, in 1963, the church recommended that the church year run as the associational year, from October to October.

Improvements to enlarge the cemetery, by staking off plots, were made in 1963.

In February of 1966, James Powell, Johnny Bradner, and Ben Rowland became deacons. They replaced their fathers, who

were made honorary deacons. This was unique in the history of the church.

In 1974, bathrooms and a small kitchen area were added on to the building.

In 1976, the association recognized Rev. A.F. Yarbrough for having served as a pastor in the association for 39 years. The Associational Minutes were dedicated in his honor.

In 1976, Hulon Webster was recognized for serving as superintendent of Sunday School for 17 years and Miss Virginia Powell for serving as clerk and treasurer for 18 years.

In 1977, Rev. George Rumney became the church pastor, upon the retirement of Rev. Yarbrough.

The auditorium was completely remodeled with new light fixtures, ceiling, painting, and central air conditioning, in 1977. Again in 1981, the construction of a new social room and kitchen was begun. The work was completed in 1982.

Calvary Baptist Church



Old Building



Present Building

The history of the church now known as Calvary Baptist began in the early 1850's. The congregation which separated itself from Bethel Hill Church was comprised largely of Native American Indians, and called itself The Church of Christ at Mayo Chapel. This church body met in a log bodied building (by some accounts) which was in Virginia, near the state line and Christie, Virginia.

One of the earliest accounts that we as the church have of our heritage was a copy of the rules set forth in 1882. This resolution states that it is the duty of every male member to be at all church meetings. And that anyone neglecting his duty was considered disorderly and not worthy of fellowship! Another item of note was that subscriptions were raised to support the church and its ministries.

The sense of community and fellowship has always been a strong factor in this church body. Problems, disputes, sicknesses and needs were settled or "looked into" by selected committees. If there were serious problems which could not be resolved, then withdrawing the "Hand of Fellowship" was a last resort. Those dealt with in this manner were usually returned with pardon at subsequent meetings or revivals.

Our earliest pastor that we have recorded is J.H. Gordon in 1910. The pastorate was well served for many years, and the sum of \$100.00 per year salary was usual. Mayo Chapel was served by five pastors during the years 1910 to 1945. During this time, although not a member of the convention, Mayo Chapel started a mission board in February, 1938, with the board of deacons

as officers. It was resolved that monies collected be divided as follows: Foreign Missions 10%, Home Missions 40%, Local Expenses 20% and Reserve 30%. Donations to Baptist Hospital and to Baptist State Conventions began in the early 1930's. From July 1931 until June of 1932 Mayo Chapel Church belonged to the Dan River Association in Virginia. The association with the Baptist Convention continued through the early forties until 1946, when Mayo Chapel Church became Calvary Baptist Church. The new building was built at its present location in 1945-46 in the High Plains Community. Calvary officially joined the Beulah Baptist Association in 1957.

Thus the circle became complete. After being a part of Beulah Association in 1850, the membership returned to Beulah 107 years later. Calvary Baptist Church retains its uniqueness however. Over 98% of its resident members are of Indian heritage, and are justifiably proud of the contributions made by their families.

To the unique spirit of worship at Calvary Baptist Church, we invite you to join us as we celebrate 150 years of Beulah Association, and at the same time our heritage from the past.

Ca-Vel Baptist Church



Old Building



Present Building

The history of Ca-Vel Baptist Church had its beginning December 13, 1934, when Rev. J.C. McGregor called a council to meet in the Ca-Vel school building for the purpose of organizing a Baptist church. J.W. Noell, moderator of the Beulah Baptist Association, presided at the meeting. Those who made up the council were: Rev. W.F. West, Rev. Lewis Vernon Coggins, Rev. Nehemiah Todd, Rev. V.C. Duncan, William Morrell, J.H. Farrell, and Baxter B. Mangum.

Rev. J. Carlton McGregor presented those who desired to become charter members of the church. (Mrs. Bessie Long is now the only living charter member.) The following officers were elected: Rev. J.C. McGregor, pastor and Mrs. Matt Dickerson, clerk. The name of the church was to be Ca-Vel Baptist Church. Rev. McGregor served the church as its first pastor until May 1936.

Rev. John L. Coley became pastor in August 1936 and remained until December 1939. During this time, in April 1937, the name of the church was changed to McGregor Memorial Baptist Church.

In February 1940, Rev. Jim Bowman was called as pastor. In March of 1940, work was begun on the church building. A sign was placed on the front of the church lot with these words: "Building on Faith - Watch it go up". The name of the church was changed back to its original name, Ca-Vel Baptist Church in May 1940, and in August of the same year, the congregation moved into its new building which was located on the present site. Rev. Bowman resigned in December 1946. Ca-Vel had grown to 220 members and voted to go full-time.

Rev. Hiram R. Starling assumed his duties as pastor of Ca-Vel Baptist Church on August 31, 1947, and remained until August 1951. Under Rev. Starling's leadership the first parsonage was built and paid for. The building is now being used for Nursery and Children's Sunday School classes. Also, during Rev. Starling's ministry, two men were sent out to preach the Gospel; Rev. John Wesley in 1949 and Rev. Henry Yarborough in 1950.

Rev. Julian Motley was called as pastor of the church in March 1952 and served until November 1953. Under his leadership the church purchased new pews, pulpit furniture, and organ and installed air conditioning.

In January 1954, Rev. W.I. Johnson became pastor of the church. In April 1955, a committee composed of William Walker, William Humphries, and Norman Johnson recommended that the church build an educational unit and remodel present church building and brick-veneer the entire facility. Work was begun in June 1956, and on Sunday, March 31, 1957, the Ca-Vel Baptist Church, with Rev. W.I. Johnson, pastor, dedicated the new building in a special service. Rev. Johnson resigned as pastor in June 1957.

Rev. Thomas Williams came to the church in August 1957, as its pastor. He remained until April 1966. While Rev. Williams was pastor, Mr. & Mrs. Forrest Grasty donated land for a new parsonage in 1961. The parsonage committee consisted of Reams Clayton, Mr. & Mrs. Forrest Grasty, Norman Johnson, Claude Jones, Mrs. Bernice Parham, Mr. Elze Lee Taylor, and Mr. & Mrs. William Walker. Also, the house and lot next door to the church on Executive Lane was purchased and thirty-five feet of land between the house and the church property was donated to the church by Collins & Aikman Corporation. Our sanctuary is now located on this site. Also, during Rev. Williams ministry, in 1962, Mr. Wayne Oakley was licensed to preach and in November of that year he was ordained at the Old Lea Bethel Baptist Church where he became pastor.

Rev. Douglas Spurlock came to serve as pastor in August 1966. During his service, the church installed carpet in the sanctuary, and voted to purchase an Allen Organ. Also, during Rev. Spurlock's ministry, on Sunday, September 22, 1968, a note-burning service was held, marking full payment of the \$42,000 debt incurred in the building of the educational building and remodeling of the auditorium. Rev. Spurlock and his family left us in January, 1969.

In March 1969 Rev. Kenneth Johnson became pastor and remained

until April 1970. During his ministry, Jesse T. Yarborough was given a license to preach and ordained March 1974.

Rev. Hoyt Rutledge was called to be our pastor in October 1970 serving through 1976. In the fall of 1970 Eddie Oakley became our Music Director and served until 1975. During August 1971 Phillip Oakley was licensed by our church to preach.

On March 25, 1973 the Long Range Planning Committee recommended that our church build a new auditorium and renovate the present auditorium to provide a fellowship area. A building committee was elected. On Sunday, March 2, 1975 a dedication service of the new sanctuary was held. In 1976 the church purchased the Cole house on Clayton Street to be used as music director's home.

Dr. Donald McKinney, our present pastor, began his ministry on December 1, 1976. On October 12, 1977 Rodger Roach became our Director of Youth and Music. He served until July 1979. David Cook became Minister of Music and Youth in May 1981 and was ordained to the ministry on July 19, 1981. David resigned May 15, 1983 to join the staff at NC Baptist Children's Home in Thomasville. He was followed by our present Minister of Music and Youth, Susan Taylor.

Ordination Service was held for Phil Oakley on March 22, 1978. In May 1983 Phil and his wife, Elizabeth were appointed by the Southern Baptist Foreign Mission Board to serve as missionaries in Africa.

Our church purchased a 15-seat capacity van on May 23, 1978 for use in church activities. September 2, 1979 marked the first Sunday with the new chandeliers in the sanctuary, which have greatly enhanced the beauty of our church.

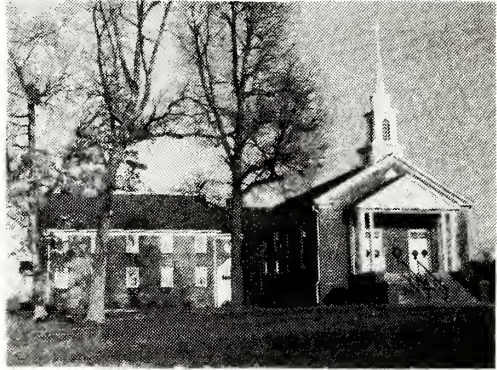
In the fall of 1980 the vestibule was remodeled and new furniture and lights were installed in memory of Mr. Willima Walker, given by his family and friends in love and appreciation for his dedicated service to the Ca-Vel Church.

With the passing of the years, the Ca-Vel Baptist Church has grown from a small group meeting in the Ca-Vel School Building to a membership of 505. For this growth to continue the members must remain united and support the church with their faithful service to God in the many tasks that still lie ahead of us.

Clement Baptist Church



Old Building



Present Building

Clement Baptist Church was founded in the winter of 1833 by Rev. Stephen Pleasant and a band of loyal followers who chose to leave the churches of their forefathers rather than to deny the Biblical teaching concerning missions. In 1832 the Country Line Baptist Association went on record in opposition to missions, Christian education, and a State convention. Rev. Pleasant was the spokesman for those who felt that this position was contrary to the former practices of the association as well as the teaching of the scriptures. He was, at that time, pastor of the Ebenezer, Flat River, and Upper South Hyco Churches. The latter, which met at Wheeley's meeting house, is now known as Wheeler's Primitive Baptist Church. In September of 1832, the Upper South Hyco Church voted to withdraw from the association because of its binding position. However, under the influence of a former pastor, Robert McKee, the church reversed its decision in November and chose to stand with the association. Although he was asked to remain as the pastor of the Wheeley's congregation, Stephen Pleasant felt that he could not serve a church which supported an anti-mission position. Thus, in February of 1833, those who agreed with Pleasant began to meet at Norfleet's Schoolhouse, which was located at the site of the present Clement cemetery. Twenty-one were excluded from membership in the Wheeley's church for this action and they soon formed a church of their own which they named Clement for the co-worker with the apostle Paul mentioned in Phil. 4:3. Thomas Woods, George Briggs and John Ellison were elected as deacons.

Stephen Pleasant became the first pastor of Clement and served until his death in 1852. Under his leadership, both the

church and the association grew. A lasting tribute was rendered him in the erection of a monument to his grave in the Clement Cemetery by Bethel, Mill Creek and Clement Churches.

In 1857, F.M. Jordan became pastor. He served for twelve years, left for one, and returned to pastor the church until 1874. Rev. J.H. Lamberth served as pastor from 1885-1893. These ministers gave dynamic leadership to the church during the 1800's. Lay leaders like T.K. Glenn, H.G. Coleman, Stephen Wilkerson, Nat Villines, John Henry, W.A. Bradsher, John Harris, Lewis Hester and many others faithfully served along side their pastors. Early leaders among the women include Mrs. R.L. Wilburn, Mrs. Sue Henry and Mrs. C.R. Vernon who organized the first WMU Society in 1899. Yearly revivals, a thriving Sunday School, and mission organizations were blessed by the Lord, and the church grew.

During the early part of the 20th century, the church experienced a period of short pastorates and supplies. With a threat of decline, Dr. John E. Briggs returned to his old home church to hold a revival and stem the tide. During his thirty-four years as pastor of the Fifth Baptist Church of Washington, D.C. (now Briggs Memorial), Dr. Briggs returned home often to encourage and inspire the people of Clement. On one of these visits, he was given \$5.00 for preaching in a Negro Church. He gave the money to Clement to purchase books, hence the beginning of the "John E. Briggs Library". This library, which he later endowed, now has over 3,000 volumes of inspirational, cultural, and religious books.

In September 1921, Rev. L.V. Coggins came to serve Clement. For 28 years he and Mrs. Coggins, a former missionary to Cuba, served loyally and wisely. For years, a week's camp was held for the boys and girls of the Beulah Association. Known as "Camp Lou-Reitha" it consisted of Bible classes, Mission study, recreation singing, and camp-fire services. Its influence is still felt in the lives of ministers, Nathan Fox and Clifton Dunevant; missionaries, Carol Leigh Humphries, Eldora Broach Windham, and Louise Yarborough as well as in the lives of many who still serve Clement.

The same missionary spirit has continued into the last half of this century. From 1973-75 three mission trips were taken to Ohio, Arkansas and Florida. A church was formed in Ohio as the results of one of these trips.

Families which have given particular leadership to Clement during this century include: Burton, Dixon, Dunevant, Glenn, Hester, Horton, Kirby, Newton, Solomon, Vernon, Whitfield, and

Yarborough.

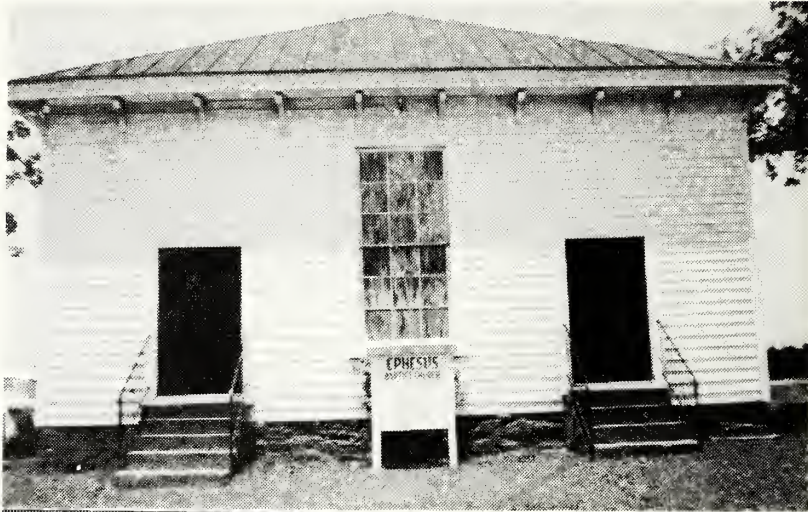
The buildings which have housed Clement Church through the years have reflected the same commitment to Christ as has the church's ministry. In 1836, Nathaniel Norfleet gave three acres of land to Clement Church because of the "love and affection which he hath towards Stephen Pleasant". A church building was soon erected on this property. This building served the congregation until 1885, when, under the leadership of Rev. J.H. Lamberth, the present Clement Church was erected across the road from the old building. This building was dedicated in 1888. In the fall of 1938, a building committee was elected for the purpose of moving the church back 160 feet and locating it over a basement to be used for Sunday School. This work was made possible by the heirs of Charles R. and Corinna Henry Vernon. They not only gave additional land, but they had the sacred remains of their parents transferred to the present cemetery to make room for the building. Rev. L.V. Coggins led in this project.

The Vernon family again gave land to the church in 1949 when the present nine room brick veneered parsonage was constructed to house the Coggins family. A third grant was made by the Vernons in 1975 to construct a ball field.

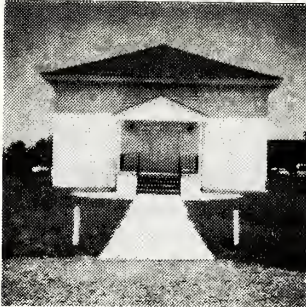
Under the able leadership of Rev. E.H. Cannady, the present educational plant was built in 1956. This project included the addition of a baptistry, choir loft, and vestibule as well as the current educational space. In 1963, extensive improvements were made on the church building and in 1981 the parsonage was renovated. The present buildings and properties are valued in excess of \$300,000.

During the 150 years of service to Christ, Clement has held firm to the missionary beliefs and practices of the founding fathers. It has eagerly given itself in co-operative service within the Beulah Association, the State Convention, and the Southern Baptist Convention. It has shared the good news at home and abroad that "whosoever will may come" to Christ. Being surrounded by such a great cloud of witness from the past which offer inspiration and encouragement, Clement Baptist Church continues to run the race that is set before us, looking to Jesus the author and the finisher of our faith.

Ephesus Baptist Church



Old Building



Present Building

Out of the Bethel Hill Baptist Church (then called Bethel Meeting House) came Ephesus Baptist Church, founded in 1834. Thomas McGhee donated four and one half acres of land for the original church building located in northwest Person County on the North Carolina - Virginia State line. It was first called Ephesus Meeting house. Later in a deed in 1848 the church was referred to as The Baptist Church of Ephesus. In 1901 the Person County Board of Education gave one acre of land to Ephesus, which was located near the old Beam school. Mr. J.A. Beam was chairman of the Board of Education at that time. In 1903, Amira Paylor deeded one acre to Ephesus; thus, there was a total of six and one half acres in all belonging to the church.

Leading the church in its first two years were Elders James King, John G. Mills, and Thomas King. There were sixteen charter members, consisting of eight males and eight females. Elder James King was called as the church's first pastor in March 1836. This was when Ephesus became a member of the Beulah Association.

In her early years, when people traveled in horse drawn buggies, Ephesus was said to be the strongest church in the area. A road (of round black rock) was built up the McGhee's Mill Hill. Some of this road still exists in the area today. Also within a few hundred feet from the church is a concrete baptistry built back in the church's early years. This is not in condition to be used now and Ephesus baptizes its members from the banks of the Hyco River most of the time.

In the church sanctuary today hangs a plaque honoring the Rev. James H. Lamberth who served as its pastor for thirteen years.

Two other churches grew out of Ephesus. In 1890 there came Lamberth Memorial Baptist Church of Person County, which was named in honor of Rev. Lamberth. 1909 was the beginning of the Alton Baptist Church located at Alton, Virginia just six miles from Ephesus.

In 1921, the Rev. L.V. Coggins began his seventeen courageous years as pastor of Ephesus with his wife, Reitha Height Coggins. Mrs. Coggins was a missionary to Cuba for ten years prior to her marriage to Rev. Coggins.

In 1903 at the age of ten, Miss Nonie Gravett was gloriously saved in the one room church named Ephesus Baptist. She later became a missionary here in the United States, after attending college in Harrisonburg and Farmville, Virginia. She then entered a Southern Baptist training school for girls, called House Beautiful in 1919. In 1921 Miss Gravett began her forty-one year career as a missionary in Norfolk, Virginia. She began at a Good Will Center called Settlement House, where she worked with immigrants. These included Italians, Greeks, Jews and others. Miss Gravett has also served in Tampa, Florida; Richmond, Virginia; St. Charles, Virginia; and Newport News, Virginia where she saw God save and mold hundreds of lives. Miss Gravett never married, and now lives in South Boston, Virginia.

In 1939, Rev. A.F. Yarboro began his thirty two years as pastor of Ephesus. He held two services a month. Mrs. Yarboro helped to organize the first WMU at Ephesus.

In 1959 the old board floor was covered with hardwood flooring and cellotex was put overhead. The pews were refinished at this time. During these years Ephesus grew under the ministry of Rev. Yarboro. In his later years a number of relief pastors served in his absences.

The Rev. James Albert came to Ephesus as pastor in 1971. He faithfully served for five years during which the church began to grow again.

In 1976 Rev. Robert Davis became pastor of Ephesus. He started three services a week. At this time, a building was added to the church which consisted to three upstairs rooms, one large room downstairs, and two bathrooms.

The Lord blessed us in 1978, when He sent Rev. Leonard L. Watlington to Ephesus to become its pastor. Rev. Watlington and his wife Helen are from Danville, Virginia. He began having three services a week and Sunday School every Sunday.

During Rev. Watlington's five years as pastor, the church and Sunday School membership has grown under his glorious leadership. The Sunday School rooms were finished and a Fellowship Hall was added to the church in 1983.

With the help of God, a devoted pastor, and many faithful families, Ephesus is now a prosperous church again. It is growing and doing great things for the glory of the Lord today.

Front Street Baptist Church



Front Street Baptist Church started on May 29, 1949, as a mission from the Roxboro Baptist Church. It was organized as a church on August 21, 1949, and was named Front Street Baptist Church. Rev. Nathan Fox was hired by the Roxboro Baptist Church as pastor. The congregation met in a tent until a building was completed enough to move into on October 30, 1949. Mr. Tom Day, a local carpenter, supervised the construction of the building and the men of the church did the work.

First deacons of the church were ordained on November 13, 1949. They were Mr. Jeff Shields and Mr. Charlie Saunders. First communion service in new building was held on July 2, 1950. The first funeral was held at the church on November 22, 1950. Mrs. Canara Davis was the deceased.

Rev. Nathan Fox left the church in mid-October 1951. Rev. Richard M. Beard came to serve in August of 1951 and served through August 30, 1952. During his pastorate several additions were added to the building. New pews were purchased and installed in January, 1952. The first church budget was adopted. First trustees were elected; they were Mr. Norman Johnson, chairman, Mr. Reed Clayton, Mr. A.I. Hall, Mr. Harvey Phillips, Jr., Mr. C.C. Suitt and Mr. William Yarboro. There were eighteen additions to the church during his pastorate.

In November, 1952 Rev. David E. Simmons came to serve as pastor. He served until April, 1955. Under his pastorate a new piano was purchased (June, 1954), a final installment was paid on church (July, 1954), carpet was added to the sanctuary (October, 1954). On March 13, 1955 church voted to purchase property and building adjacent to church to use for a parsonage.

In July, 1955 Rev. Paul Kesterson came as pastor and served until December, 1958. During his pastorate twenty-nine new members were added by profession of faith and baptism.

In April, 1959 the Rev. Bob J. Porterfield came and served as pastor until March 30, 1962. In August, 1959 the Roxboro Baptist Church ceased their financial support. In December, 1959 Brotherhood was organized. In June, 1960 church participated in its first school of missions.

In August, 1962 Rev. Bob Thurkill came to serve as pastor. He served only three months as he resigned due to health problems.

In August, 1963 Rev. Leroy Hutchmaker came to serve as pastor. He served until September, 1967. On October 5, 1964 stakes were put for the new sanctuary. On November 11, 1965 first services were held in new sanctuary. Glenn Clayton was ordained into the ministry during this period.

In November, 1967 Rev. James Fortner came to serve as pastor. He served until October, 1971. Under his pastorate, the Rev. Marvin Suitt was ordained into the ministry in June, 1968. Also, Rev. Barry Chambers was ordained into the ministry during this period.

After Rev. Fortner resigned, it was approximately one year before a new pastor was called. During this time, Rev. L.G. Elliott served as Interim Pastor.

In September, 1972 Rev. Daniel P. Stiles came to serve as pastor. He served until July, 1975.

In November, 1975 Rev. Bobby C. Buchanan came as pastor. He is presently still with us, making him the pastor who has stayed the longest at Front Street.

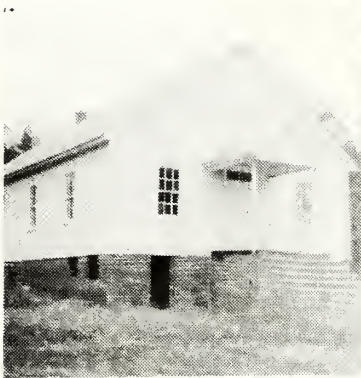
On August 17, 1977 treasurer's report showed church sanctuary debt paid in full. Note burning services were held at the homecoming services on September 18, 1977. On May 18, 1980 service was held to dedicate a new Kimball grand piano which was purchased

in memory of Al Dixon and all deceased members of Front Street.

On August 16, 1982, new carpet was installed in sanctuary. In November, 1982 matching cushions were added. New matching draperies were donated for the baptistry.

Front Street Baptist Church is still a small church with 147 members of which, approximately 70 are active.

High View Baptist Church



Old Building



Present Building

High View Baptist Church was organized on November 19, 1933 in an old Terrell school building, which was called High View School. It is located in the northern part of Person County twelve miles north of Roxboro on Highway 49. It was organized by Rev. C.E. Sullivan, who called a group of fellow Christians from other churches together. Rev. W.F. West of Roxboro was elected moderator and V.E. Duncan was elected clerk. The Council was composed of W.W. McFarland, O.H. Zimmerman, R.H. Carroll and Rev. K.D. Stuckenbrook of Providence Baptist Church; L.P. Pucket and Rev. W.F. West of Roxboro Baptist Church; V.E. Duncan of Shiloah Baptist Church; Rev. C.H. Stanfield of Baines Chapel Baptist Church; J.W. Tatum, Lewis Harrison, and S.W. Melton of Olive Branch Baptist Church; and H.W. Ashby of Florence Avenue Baptist Church.

Rev. C.E. Sullivan was called as first pastor with a yearly salary of \$75.00. Bryant Long and John Melton were elected deacons. At this first service held, fourteen people came and presented themselves for baptism. The first baptism took place at Roxboro Baptist Church on December 3, 1933. J.G. Lowery and J.B. Seate were elected as deacons. J.H. Whitlow was elected as clerk. Services were held in this one room school building two Sundays a month. Membership of the church increased, and in 1938, a building committee was elected to begin a new church building. The old school building was purchased by J.B. Seate for \$25.00. He donated the building and land for the erection of a new church building. In 1940, a wood structure building was completed, consisting of a sanctuary and three class rooms at a

cost of \$900 plus donations of labor and materials. By 1950 the church had increased in membership until there was a need for more classrooms and a larger sanctuary. Also, more land was needed. Mr. & Mrs. H.W. Whitlow donated one-half acre of land to the church and also donated land for the cemetery. This building, a brick structure with stained glass windows donated by members, was completed in November, 1953 at a cost of \$10,000. Several years later three more class rooms were added at a cost of \$1000. Chairs were donated for two class rooms by Rev. and Mrs. Joe B. Currin.

In 1945 the first Vacation Bible School was held, and to this date Vacation Bible School has been held annually.

The Woman's Missionary Society was organized in 1933 by Mrs. R.L. Wilburn of Roxboro. Mrs. C.E. Sullivan was elected president. As of this date, the WMU has progressed with all auxiliaries - Acteens, GA's, and Mission Friends. After much praying, a Brotherhood was organized and has sponsored the Pioneers and Crusaders (RA's). Under the leadership of Donald W. Seate and Raymond Lowery, the Pioneers became active in mission work in the church and other fields by adopting a Korean child.

The first note burning ceremony was held clearing the church of all indebtedness in 1965.

From 1965 until 1973 many improvements were made to our church. Our pulpit was renovated, carpet was installed, new choir chairs were installed, and a basement was added under the existing building. As our church continued to grow, we again, felt the need for more class rooms. In 1972 a new wing was added to the church. This included four class rooms, baptistry, bathrooms, and central heating and cooling at a cost of \$27,000. Three years later on September 26, 1976 a second "note Burning" ceremony was held clearing the church of all debts. On this same date, Rev. Clarence Bishop offered his retirement resignation. During the eighteen years in which Rev. Bishop served faithfully as pastor, many accomplishments and goals were reached through his leadership, service and dedication to the church and community. Many members were added to the church roll.

During the past years, High View Baptist Church had always shared a pastor with other churches in the area. With the resignation of Rev. Bishop, the church voted to go "full-time". Therefore, there was a need for a parsonage. Mr. & Mrs. H.W. Whitlow donated one acre of land upon which a parsonage was built at a cost of \$44,865.00. A great deal of the labor and some materials

were donated by the members of the church. It was completed in December, 1977 with a total debt of \$33,000.00 which was paid off in five years. On April 18, 1982 a third "Note-Burning" ceremony was held clearing the church of all indebtedness. Truly, the Lord has been gracious to us throughout all these years.

Many improvements were made upon the church grounds. A picnic shelter was built. A ball field for the youth was completed on two acres of land that the church purchased from Irvin Sider on August 12, 1979 at a cost of \$3,000.00.

The present membership of the church totals 180, of which approximately 33 are non-resident. The Sunday School enrollment is 95.

This church has greatly been blessed with talent and dedicated members for the past fifty years through which God has worked and shown us many, many times that our labor has not been in vain.

Kerr's Chapel Baptist Church



Old Building



Present Building

On September 9, 1843 Calvin Graves, clerk of the Trinity Baptist Church wrote that the 24 members near Sycamore Grove, who had constituted a right arm for the Trinity Baptist Church, were given permission to organize into a separate church.

The move to become a separate organization was fostered from two directions. One had to do with the people wanting a church in their own community and the other centered on education and missions.

The Sycamore Grove meeting house was a log room built on a mill road in the woods adjoining the farm of Mr. Peter Somers. A new meeting house was to be built in 1844 near the Stoney Creek Post Office. Soon after this, the name was changed to Kerr's Chapel in memory of Rev. John Kerr, who was a former Congressman and popular minister in both Virginia and North Carolina. About a decade earlier, there had been some debate among the "Primitive" Baptists and the "Missionary" Baptists and John Kerr was in the middle of the discussion. He had been in Virginia and was concerned that the people at home were forgetting the missions cause. This had a profound effect on those first members of Kerr's Chapel.

For many years we had worship services on only the third Sunday of each month and we shared a pastor with the churches

at Yanceyville, Trinity, Thompsonville and Baynes. The parsonage was with the church at Yanceyville. Baynes Baptist Church was started by members from Kerr's Chapel in 1912. Again, the major reason was so that there would be a church in that community. In that the conditions of that time included poor roads and slow transportation, it was understandable that the people should want a church nearer their homes. Gradually, the churches had called full-time pastors until Kerr's and Baynes were left to share a pastor and parsonage in 1949. The two churches remained together until 1976 when both churches called their own pastors and Kerr's Chapel completed a new parsonage.

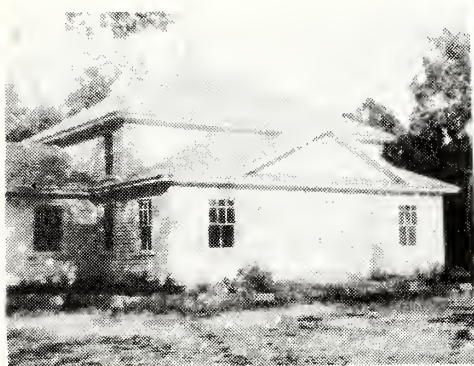
A ground breaking ceremony was held on September 18, 1955 and our present building was completed in 1957 and the second building was taken down. The first worship service was held in the new building on March 17, 1957 with Rev. J.R. Byerly presiding.

The programs of the church centered on education and missions. The first Sunday School was organized in 1864 and now has over 100 enrolled in weekly study. For many years we would have Sunday School even when it was not the week for preaching. The outstanding personality in connection with Sunday School was Mr. Jim Underwood who would walk 6 miles to the building to prepare for the students' arrival and from time to time have only his son to teach. He was Superintendent for 39 years. The Woman's Missionary Society was organized on August 18, 1929 and the YWA was organized in April 1939 with twelve members. The Baptist Women's group has continued to function and the Baptist Young Women was organized again in September 1982. The BYW has grown to 16 members and took the lead in beginning the first Mission Friends group in March 1983. Our goal is to begin RA's and GA's within the next year. Current mission education for the young people is being done through the youth group. These programs have caused our leadership to re-evaluate and improve our stewardship and missions support in this past year.

During this past year we have found the need to begin a building fund and to begin exploring the possibilities for expansion due to the crowded conditions in our Sunday School classes. This is one problem that we are thankful for.

Including lands that were given by James Kerr, Alvis Lea and the Dr. Floyd Scott family we own 23 acres on which we can build.

Lamberth Memorial Baptist Church



Old Building



Present Building

The forerunner of Lamberth Memorial was a Sunday School held in a school house at Paylor's Grove, a short distance west of Olive Hill Store and Post Office. In the 1890's a Rev. Harris, pastor of Yanceyville Baptist Church began preaching at Paylor's Grove one Sunday afternoon in each month. His son, Edward Harris, succeeded him. In 1898, Rev. Joe H. Lamberth, pastor of Roxboro and Ephesus churches, took up the work. He held revival meetings, receiving and baptizing members as a branch or arm of Ephesus church.

After his death (he was 45), the Beulah Association sent a man to preach and raise funds to build a house of worship. A large, one room building was erected by the spring of 1904. On April 24, 1904 a Baptist church was organized with twelve members, with Rev. W.G. Hall as pastor. The first officers of the church were: Deacons - A.L. Boyd, W.B. Clay, and R.J. Gillispie; Church Clerk - W.W. Woody; Treasurer - P.H. Clay. The church was named Lamberth Memorial in honor and in memory of the Rev. Joe H. Lamberth, who had labored so long and faithfully for its inception. The first pastor received an annual salary of \$50.00. The church made an annual pledge of \$25.00 to the association that first year.

In 1920 services were moved to Alliance Hall Schoolhouse. One year later the old church (one room building) and property were sold and a new tract of land was purchased from W.A. Jackson, located one mile off Highway 57 north, on Long Store Road. The present building was erected on the new site in 1922 through the efforts of such untiring laymen as Walter S. Tillman, A.L.

Boyd, Charlie Dunkley, W.C. Pulliam, J.M. Lee, and M.J. Daniel. Much of the materials and labor that went into the new building were given by the members. Rooms were added in 1949 and the sanctuary renovated in 1972. Meanwhile, the Rev. L.V Coggins came as pastor in 1921. He and his missionary wife, Reitha Height Coggins, served Lamberth Memorial Church and community for 27 years. Other churches in his field of ministry at this time were Clement, Semora, and Lea Bethel.

It was during the pastorate of Rev. Coggins that the faithful and energetic Mrs. Mamie B. Morton gave many years of service as Sunday School Superintendent. Upon her resignation in 1946, E.H. Perkins was elected and served until October 1, 1958. At this time, Charles A. Long was elected and is at present serving in that position. Others who served prior to Mrs. Morton were J.B. Hudgins, W.B. Clay, and A.L. Boyd.

In 1948 Lamberth Memorial and Lea Bethel were joined as a pastoral field. Four years later, our church came to a new era in its history. Lamberth memorial decided to go full time. Thus, John Scalf, Jr., a student at Southeastern Baptist Theological Seminary, became the first full-time pastor on September 21, 1952. Plans for a parsonage were begun, with the actual building getting underway in the winter of 1955 and being completed in the fall of 1956. It is a beautiful house, serving the needs of parsonage families well. It should be said here that the Rev. Walter S. Tillman had much to do with the progress of Lamberth Memorial, both in the early years of the church at its present site and in the building of the parsonage. The note on the parsonage was burned in a special ceremony Homecoming Day, October 21, 1962. Mrs. L.V. Coggins was the guest speaker.

In the early part of 1963, during the tenure of Rev. Thomas E. Duffey, plans for an educational building were initiated. It was a triumphant experience for those gathered on September 6, 1964, 4:00 p.m., to participate in a Groundbreaking ceremony. The building was completed in the spring of 1965.

Though we cannot claim them as "our sons in the ministry", we do claim to have provided a situation for spiritual growth and influence in regards to Tommy Robertson and Don English. Tommy, the son of our own Melvin and Bernice Robertson, was a member of our church during his youth and provided leadership as a young adult. Later, as a member of a church in Durham, NC, he yielded to the call to the gospel ministry. He and his family presently serve a church in Creedmore, NC. Don and his family came to Lamberth Memorial upon his retirement from the United States

Air Force in 1981. He had previously yielded to the call to the gospel ministry. Lamberth Memorial was privileged to ordain him to the Gospel Ministry, May 16, 1982. He and his family presently serve a church in Henderson, NC.

Lamberth Memorial has always given strong emphasis to missions, especially through the mission organizations of the WMU. It was May 18, 1969, that we had our first Girl's Auxiliary Coronation Service. In that service, Lynn Williford, was crowned Queen. There has been one other to make that accomplishment - Lori Ann Long Pulliam, October 26, 1975.

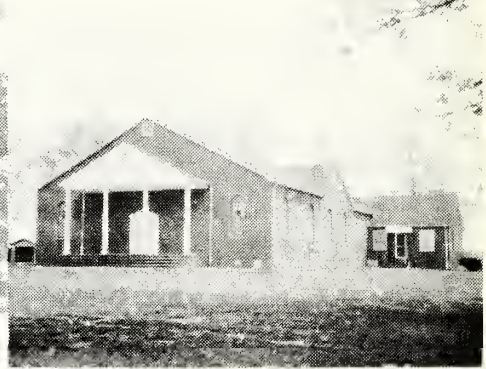
Lamberth Memorial continues in the joy of worship, Bible study, music, fellowship, training, missions, and ministry through good lay leadership. As of 1976, we have joined with other Southern Baptist churches in an era of Bold Mission Thrust.

It continues to be, in 1984, the goal and purpose of Lamberth Memorial to provide an atmosphere and opportunity for spiritual growth and ministry that love, truth, and responsible freedom may prevail in all our relationships - in Christ. To God be the glory for the history our church continues to write through the faithfulness of our membership in worship and service.

Lea Bethel Baptist Church



Old Building



Present Building

The first formal record of the beginning of Lea Bethel is found in a deed dated December 29, 1883, when T.L. Lea, W.R. Pleasant and J.L. Roberts, trustees of Beulah Baptist Church, purchased a lot from Mr. & Mrs. J.W. Allen. On June 29, 1884, a "church house" called "Lea Bethel" was dedicated on that site. Missionaries supported by the Beulah Association worked at Lea Bethel from 1885-1888. In 1889, the "Lea Bethel Mission, Ridgeville, NC", is listed among the churches in the associational directory. On June 8, 1890, Lea Bethel was constituted as a church, with Rev. J.K. Howell as pastor. E.S. Pearce, D.J. Harris and L.N. Chappell also pastored Lea Bethel in the first decade of its life.

In the second decade, five pastors served the church: R.J. Batemen, W.J. Jones, W.G. Hall, D.W. Thomasson and H.W. Bancom. In the third decade, there were again five pastors at Lea Bethel: J.A. Ellis, R.L. Brown, H.A. Perrill (supply), M.F. Hodges and Paul Hartsell. At least as early as 1913, Lea Bethel had combined with Clement Baptist Church to form a church field.

Lea Bethel began its fourth decade as one of four churches in a field composed of Lea Bethel, Clement, Lamberth Memorial and Semora, with Rev. Hughey O. Miller as pastor. Following the pastorate of Rev. Miller, the four churches called Rev. L.V. Coggins in 1921. On April 14, 1929, the Lea Bethel congregation voted to construct a new and larger building. No further action was taken until July 14, 1937, when the members voted to give Rev. Coggins the authority to appoint a committee to select a location to build the church. The committee met on July 17, 1937, at the church. T.A. Watson and J.N. Watson offered a one

acre lot for the new church building. The committee decided that the location was near the center of the church membership and accepted the offer. For the construction of the building, materials and many days of labor were donated by many people. In March 1939, Sunday School was held in the new building, and on the first Sunday in April the Lea Bethel congregation worshipped in the new sanctuary for the first time. The building was completely finished in 1940, the last bill was paid in 1941, and the building was dedicated that year on the second Sunday in November. At the time of the move to the present location, a small contingent of the congregation left the church and decided to remain at the old site. A new church under the name "Old Lea Bethel" was founded there in 1939.

After Rev. Coggins resigned in 1948, the four churches called Rev. Henry Crouch, during whose pastorate the four churches were divided into two fields – Semora and Clement as one and Lea Bethel and Lamberth Memorial as a second. The Lea Bethel deacons agreed to build the home for the pastor of the two churches. After Rev. Crouch resigned, Rev. Albert Ambrose was called to serve the new church field. During his pastorate, Mr. & Mrs. T.A. Watson gave a lot adjoining the church for the parsonage. Rev. John T. Lennon, the next pastor, was the first to live in the parsonage. After Rev. Lennon left in 1951, Lamberth Memorial voted to go full time alone, and Lea Bethel had to do likewise. Rev. Albert Gibson was called by the church in 1952. He was followed by Rev. Carl Poston in 1954 and Rev. Glenn Peters in 1957. With Sunday School enrollment at an all-time high of 174 in 1956, the congregation decided that an educational building was needed. The building was completed in September 1959. The church grounds were enlarged to provide for a cemetery on April 22, 1960, when the T.A. Watson family donated one acre of land for this purpose.

The decade of the 1960's was marked by a steady increase in church membership. Pastors during this period were Rev. Eugene Price, Rev. Charles Padgett, Rev. Roy Taylor and Rev. Charles Bullock (interim). During the pastorate of Rev. Taylor the church voted to remodel the parsonage. Two bedrooms, a bath and new heating system were added. In 1968, Rev. Earl Webb, Lea Bethel's only full-time pastor to this date, was called. After Rev. Webb resigned, the church called Dr. J.C. Trotter as interim pastor. In August 1972, Rev. Ronnie Reynolds was called as pastor. On May 2, 1974, the Jack Watson family donated one and one-third acres to the church for parking and recreation. In 1975, Rev. Reynolds and his wife, Glenda were commissioned by the Foreign Mission Board as missionaries, and that year they and their family went out from Lea Bethel to Argentina to serve

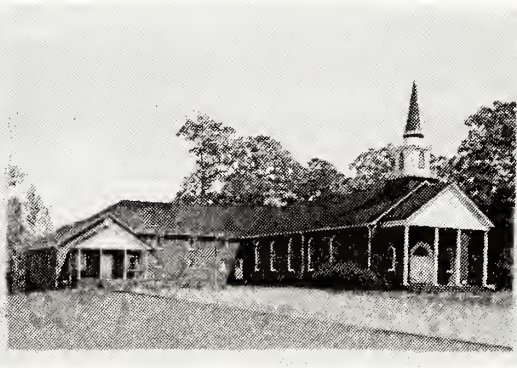
on the mission field. Dr. J.C. Trotter was again called as interim pastor. In 1975, the congregation undertook remodeling the sanctuary and making many needed improvements to the church plant. In January 1977, Rev. Billy Lynch became pastor of Lea Bethel. After he resigned in February 1978, Dr. Furman Hewitt served as interim pastor until the church called Rev. Stephen Richerson in July of that year. After Rev. Richerson resigned in 1980, and Dr. J.C. Trotter was called as interim pastor for the third time. On December 19, 1982, noteburning ceremonies were held to celebrate the repayment of the \$43,000 loan taken out in 1976 to cover the cost of the remodeling and improvements begun in 1975. In December 1982, the congregation called Rev. Jeff Rogers as pastor.

In the century since the beginning of Lea Bethel as a mission station, the small, struggling congregation has become a thriving established church. How well that church faces present and future challenges and opportunities for ministry and witness will determine how the history of the next 100 years will be written. (Condensed from "A History of Lea Bethel Baptist Church", printed in 1983.)

Mill Creek Baptist Church



Old Building



Present Building

Mill Creek is a small winding stream in Holloway Township in northeastern Person County. In early days the grain mills along its short course were responsible for its name and the good citizens living along both sides were responsible for its namesake, Mill Creek Baptist Church.

The groundswell of religious activity reached Mill Creek community in the early 1830's. As a result Mill Creek Baptist Church was organized on Friday, July 21, 1835.

The first meeting was composed of thirty-six concerned Baptist citizens of this community who became chartered members - 14 males: Abednego Gentry, Simon Gentry, Jesse Chandler, Gabriel Bailey, William Ramsey, William Buchanan, James Buchanan, Daniel Briggs, Thomas Nelson, Barton Link, John Buchanan, William Gentry, Allen Gentry, John Austin, and 22 females: Fanny Gentry, Lilly Bailey, Martha Gentry, Elizabeth Chambers, Hecksey Gentry, Mary Buchanan, Harriet Briggs, Rebeccah Briggs, Mary Nelson, Wilmoth Link, Rebeccah Owens, Mary Owens, Sarah Buchanan, Mary Springfield, Nancy Link, Clemantine L. Buchanan, Harriet H. Gentry, Sarah Overby, Matilda Garret, Margret Austin, and two ministers, Rev. James King and Rev. Mathew Freeman. Two members, William W. Ramsey and Gabriel Bailey, donated land on which to build the church. Rev. James King was called as the first pastor. Meetings were held the 2nd Friday of each month and in August 1836, sixteen new members were added to the church. One year later the first black members were accepted for membership. This latter policy was continued until 1877.

The church has been served by 20 able and dedicated pastors, each serving in his own distinctive way for lengths of time varying from less than a year for the first pastor to thirty-two years by Rev. John Montague (1854-1886).

The second pastor Rev. Thomas King served (1836-1839) and was succeeded by Rev. Stephen Pleasant in 1840. The latter was called from among four nominees. After his call, the membership decided that future pastors could serve the church for as long as the pastor and the church were satisfied. Rev. Pleasant served until his death in 1852 at age 73; his salary ranged from twelve dollars to thirty-five dollars a year.

Mill Creek joined the Beulah Association in 1836 and began making contributions to the Bible Society and the Foreign Missions in 1839.

In the early days new members were examined by the church membership regarding beliefs before being accepted as members. All members were required to be faithful in attendance and maintain good relations with other members according to a set of principles adopted by the church called "Rules of Order and Decorum for Government of the Baptist Church of Mill Creek". Failure to follow guidelines could result in loss of membership which many members did lose over the years, including some with responsible positions in the church. The church served as arbiter in disputes between members.

Sunday School was started in 1854 and affiliation with the Baptist State Convention began in 1858. A new church building was completed in 1875. The Woman's Missionary Society was organized in 1891.

Rev. J.H. Lambeth was pastor 1887-1890 followed by Rev. George Watkins 1890-1908. The church building was enlarged in 1905, an organ and pulpit furniture were acquired, and a small mission chapel was built.

The period 1908-1921 was served by four pastors, most of whom served other Baptist churches in the area in addition to Mill Creek. They were Rev. C.P. Ryland (1908-1910), Rev. J.H. Bass (1910-1914), Rev. D.F. Putman (1915-1916), Rev. Charles Plyborn (1917-1921).

Rev. N.J. Todd came in 1922 and served until his death in 1939. During his term the great depression struck hard at the church. This gave rise to the Annual Harvest Day Festival and

God's Acre as a means of church support in those hard times. Rev. J.F. Funderburke followed Mr. Todd and served during World War II era until 1954. Soon after the war ended the church building and most of the contents burned Dec. 1945. This caused considerable shock to the membership and community. However the members rose to the challenge of the occasion by donating lumber, materials, skills, and labor and with the help of friends and neighbors a new building was ready for use in less than two years.

In the period of the 1950's, 60's, 70's the following pastors served with distinction. Rev. Earl Pitts (1954-1955), Rev. Benjamin Berry (1955-1962), Rev. Morris Jackson (1962-1966), Rev. Vincent Williams (1966-1968), Rev. Jimmie Handcock (1968-1969), Rev. Clyde McLain (1969-1975), Rev. Bill Holbrook (1976-1979).

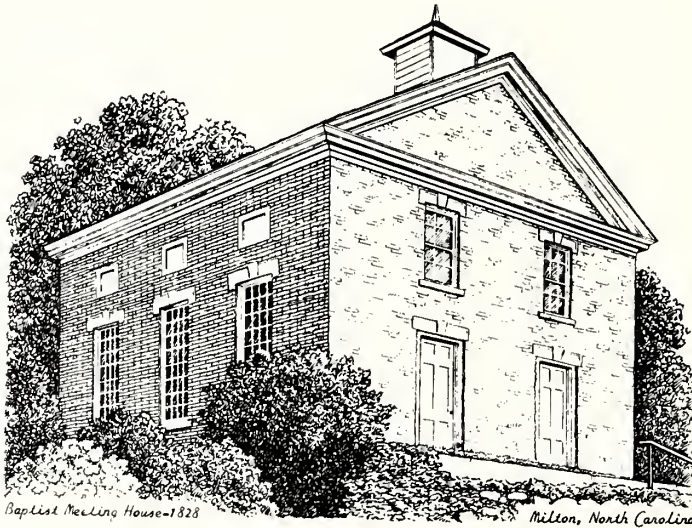
During Rev. Berry's pastorate a building program enlarging the sanctuary and other modernizing features were started and were completed during Rev. Jackson's tenure. During Rev. McLain's term of service a fellowship hall and four additional Sunday School rooms were added.

The church has had seven of its members to become ministers. They are as follows: Rev. Robert Jones, Rev. Walter Gentry, Rev. Howard Young, Rev. Toby Stone, Rev. Vincent Williams, Rev. Richard Young, Rev. Bobby Buchanan. Also Rev. Jerreal Buchanan was at one time a member of Mill Creek Baptist Church.

The present pastor, Rev. Charlie Sams has served since 1980. During the three years that Rev. Sams has been pastor the missions have doubled in monies given to the Foreign, State and Home Mission fields. Also new cushions have been added to the pews, nursery redecorated and piano added to the primary class.

Mill Creek Baptist Church continues to grow and strengthen its giving to missions in order to spread the Gospel to all nations.

Milton Baptist Church



Records are evidence to the fact that Baptists were in Milton as early as 1801. An advertisement in an 1828 issue of the Milton Gazette and Advertiser called for a "church raisin'" to build a Baptist Meeting House. In 1820, records of early schools announced that Trustees of the Female Academy invited the Rev. Abner Clopton of the Baptist Church to take charge of it.

In 1844, Nathaniel J. Palmer, a leading citizen of Milton, was actively engaged in every phase of the work of the Convention. He was first mentioned in the minutes of the Convention in 1838. Mr. Palmer lived in Milton from the time of his birth until his death. Convention records are evidence of his interest in Baptist work, not only in Milton but throughout the State.

From the Z. Smith Reynolds Library at Wake Forest University we learned that "The arm or branch of the Baptist Church in Yanceyville, located in Milton, N.C. was constituted into a separate and independent church on the Saturday before the fifth Sunday in last month, by the Presbytery of the Beulah Baptist Association. Eld. S. Pleasant acted as Moderator. The examination was conducted by Elder G.W. Purify assisted by other members of the Presbytery. The right hand of fellowship was given by the Moderator, and the charge to the members by Elder J. Bradley of Virginia, late President of Newton College. Concluding prayer by E. Dodson.

The building occupied by the New Church is a neat little house, sufficiently large and well arranged, with a good bell; and the prospects of building a good church is flattering. Elder Joshua J. James is the pastor."

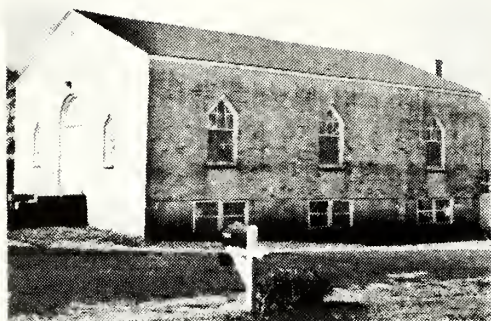
An account of this same church was related by the Biblical Recorder on September 23, 1843. "We sometime since copied an article from the Milton Spectator, giving an account of the purchase of a meeting house for the use and benefit of the Baptist Church. Owing to the omission of the proper credit by the printer, some of our readers have been at a loss to know where the transaction occurred. It is proper, therefore, that we should state that the place of worship referred to is situated in Milton, in this State. It was built, we understand, for the use of the Methodist Church of that place but owing to one of those reverses which sometimes occur, was obliged to be sold. We understand it is a new house, constructed of brick and well finished."

Milton Baptist Church was admitted to Beulah Baptist Association in 1843, while an arm of the Yanceyville Church. It is evident that the Milton Baptist Church has been closed at least twice during its history. Records show that the church ceased to function sometime before 1843. Again the church was closed in 1925.

In 1937, a religious survey having been made, the church was re-organized. This was done under the leadership and through the efforts of the Rev. Algie F. Yarbrough and his wife, the former Frances Barker, both of them natives of Caswell County. The Milton Baptist Church was admitted to the Beulah Baptist Association on June 13, 1937. Mr. Yarbrough served as pastor for thirty years, resigning in 1967. The church grew and many changes took place during his ministry. One significant event which took place was the ordination of the Rev. Clyde Shelton on January 6, 1957.

It was under the "protecting arm" of this church that Shiloh Baptist Church was organized in 1878. From Shiloh grew the Blanch Baptist Church in 1903 and the Semora Baptist Church in 1906.

Montwood Baptist Church



First Building



Present Building

In 1902, Mr & Mrs. George Mitchell donated a building to be used by any denomination for religious services. Sunday School was begun then and services continued to be held at that location. In 1944, many citizens in the Mitchell's Chapel section (as it had become known) became anxious to have a church that was affiliated with the Southern Baptist denomination.

On Sunday afternoon, August 13, 1944, approximately 53 people gathered at Mitchell's Chapel, north of Roxboro, NC for the purpose of organizing a Baptist church. Seventeen voted to organize and begin a Baptist church. The church was to be called Mitchell's Chapel Baptist Church, with the following elected officers: Rev. B.B. Knight, Pastor; Mrs. Mary Nunn, Clerk; Mr. Jonah Bowen and Mr. Clarence Bowen, Deacons; and Miss Jewell Wrenn, Treasurer. The church covenant was read and adopted, and the right hand of fellowship was extended to everyone in attendance. Rev. Knight then pronounced the benediction.

With a membership of 50 people, the church felt a need for a new building. On October 18, 1945, land was purchased from Mr. T.J. Montague to build a facility for Montwood Baptist Church (formerly Mitchell's Chapel Baptist Church).

After part-time pastorates by Rev. R.W. Hovis and Rev. David Morris, Rev. Henry Yarborough came as Montwood's first full-time pastor in June 1950 and served until January 1954. During his pastorate, the church basement was divided into Sunday School rooms, the auditorium was painted, and the potbellied stove was replaced by a coal furnace. The church ordained Earl

Shotwell to preach the gospel, instituted the rotating deacon system, and began services twice each Sunday. With the help of some of the membership, a tobacco crop was planted to pay off the church's debt. The parsonage was built and first occupied during Rev. Yarborough's pastorate.

Rev. Yarborough was followed by Rev. Worth Braswell in 1954 and Rev. Cleatus J. Blackmon in 1957.

On February 1, 1960, Rev. L.J. Rainey accepted the call as pastor. The Baptist State Convention paid a supplement each month on the pastor's salary. During his ministry two rooms were added to the back of the auditorium; the building committee began remodeling the basement and installing a new heating system. The church ordained Gene Hawkins to the gospel ministry, and received 91 members by baptism and 26 by letter during Rev. Rainey's pastorate.

Rev. James Womble accepted Montwood's call in October 1967. During his pastorate, improvements were made on the parsonage and the church purchased 4 3/4 acres of land, located on Woodsdale Road.

On August 1, 1971, Rev. Robert M. Richardson became pastor. He was ordained by his home church, Baptist Tabernacle of Wendell, North Carolina, at Montwood on October 24, 1971. During his three years pastorate office equipment was purchased, a newsletter was begun, children's worship was instituted, and mission organizations for all age groups were started. He also led the church in a building program. In August 1973, the church traded the property on Woodsdale Road to Mr. John Hite for 3 acres of land on US 501. In October of that year the church voted to issue bonds for the construction of the new sanctuary and educational building. Mr. Matt Howell assisted in selling the bonds in less than two weeks. On Sunday, October 28, 1973, a ground breaking ceremony was held at the building site.

The 30th anniversary at Montwood was a milestone in its life. August 11, 1974, was not only the 30th anniversary but it was also the first day in the new building. In November 1974, Rev. Richardson resigned after serving three very productive years at Montwood.

In 1975, under the leadership of Rev. Vernon T. Lewis, a Sunday School class was begun for the deaf. All services were signed by Mrs. Elaine Holder. Also a Scout Troop was chartered under Scoutmaster, S.T. Wrenn. Rev. Lewis was followed by

Rev. Roderick Lawson in 1977 and Rev. Charles Zitzman in 1982.

In 1982 the Montwood Courier, a monthly newsletter was reinstated and a pictorial directory was printed. The deacons began a "Deacon Family Ministry Plan" to better serve the members. The church purchased a plain-paper copier, a sound system for the sanctuary, recording equipment, and a cassette duplicating machine to extend the church's "Home-bound Tape Ministry". In 1983 additional office equipment was purchased, improvements were made in the parsonage, and the church grounds were landscaped.

Mount Harmony Baptist Church



Old Building



Present Building

The Mount Harmony Baptist Church was organized in 1845 in a log cabin on land owned by Mr. Mark Oakley near the Person-Granville County line. The oldest written records we have state that the church was moved from Five Forks [the post-office] to Harmony in May 1858. This land was owned by Mr. Starling Oakley on the Roxboro-Oxford road.

In 1885, with some dissension, the church was moved to its present location to what was known as Sumner's Crossroads in order that it might be more centrally located in the community it was to serve. On March 2, 1886, John Peed and David E. Peed [Trustees of the church] bought approximately 3 acres of land from Simeon Bumpass and Sarah J. Bumpass. W.A. Malone was the Justice of Peace who certified this deal. On the 3rd of January 1887 this deal was closed and officially registered by H. Satterfield, P.R. and signed by John C. Pass, Clerk of Superior Court of Person County in the state of North Carolina. Parsonage land was given by John R. Jones and family. This church building was of pine and hardwood timber donated by members of the church and sawed by Mr. David E. Pee. In November 1936 following Thanksgiving Day services this building was completely burned. The present church building was constructed 1½ years later. Between December 1936 and May 1938 church services were held in the Mt. Tirzah School building. Again members donated timber and Mr. Spencer Peed sawed the lumber.

The earliest written record of the church is dated June 1855. Prior to this date there is an entry of which the first part is missing.

"We also received our Elder brother William E. Oakley and his wife, and brothers John King and David Umstead by letter from Flat River Union Church. We also called our Brother W.E. Oakley to preach for us the coming years. We promise to pay him thirty dollars for his services."

The first dated and complete entry was June 1855. Quoting from this entry: "On Saturday before the fourth Sabbath in June 1855, we met and after a sermon by our pastor, William E. Oakley, we 'set' in conference. Opened the doors [of the church] to receive members and 'all was at peace among ourselves.'" This statement "all at peace among ourselves" was used in most every conference entry unless some backsliding member was brought before the church. From an entry in February 1856 all was not at peace among ourselves. "On Saturday before the fourth Sabbath, February 1856, we met and after a sermon by brother W.E. Oakley, we set in conference. Opened doors to receive members. was excluded from us for his disorderly conduct such as drinking, lying, fighting, and swearing."

From May 1859 to February 1868 no entries were found of the church minutes. This was during the War Between the States.

On the fourth Saturday in February 1916 John R. Jones was elected church clerk and he held this office until 1956.

Early in 1931 Rev. L.J. Rainey of Durham, NC was called as pastor of Mt. Harmony. He came on condition that the church would hold services each Sunday. Prior to this time, the church had preaching services only twice a month but with this pastor, Sunday School was held each Sunday with preaching twice a month.

In 1952 Mt. Harmony decided to employ a full-time pastor and have preaching services each Sunday and midweek prayer services each week. Rev. George Reynolds, a ministerial student from Wake Forest was the first full-time pastor and under his leadership a home for the pastor was built.

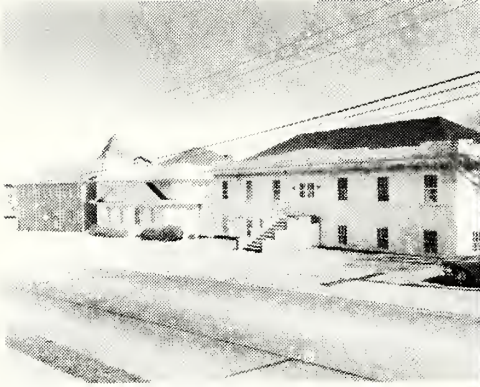
In the early 1960's a three story brick education building was added to the 1938 church building. Then in 1966 the church sanctuary was enlarged and brick-veneer and memorial windows were added.

Mt. Harmony has a present membership of 460 with complete departmentalized Sunday School, Church Training on Sunday evenings, midweek prayer service, a tape ministry to the shut-ins, no debts and a church budget of approximately \$90,000.

The church also has a weekly visitation program.

During the 1970's Mt. Harmony had two youth ministers. Rev. Kenny D. Davis was ordained in 1974 and Rev. Francis G. Smith in 1977. They served the church approximately four years each. The church employed a part-time secretary in 1977. Mrs. Brenda Oakley still serves in this capacity.

North Roxboro Baptist Church



Longhurst Building



Present Building

The history of the North Roxboro Baptist Church goes back to the year 1906 when the Roxboro Cotton Mills decided to expand operations and selected a wooded site north of Roxboro, North Carolina. In 1907 the mill and 45 houses were built, and in that same year a Sunday School class was held in a log grist mill located on a hill near the mill. Old-timers attending this Sunday School reminisce that they wore overalls because of the dust and cobwebs. There were only seven people present for the first Sunday School class. A Brother Hatchett, whose first name we do not know, was the first Sunday School teacher and superintendent. An interesting fact is that due to Brother Hatchett's health, a chair was brought for his comfort. All others attending were seated on boards laid across rocks.

Its beginnings were small, of necessity. The number of employees in the mill at the beginning was ninety-six, so the Sunday School could not be large. In those days the daily pay was 35-70 cents. Money was scarce, but people, with a will, will find a way. These people did find a way, and they worshipped in the grist mill. The Long Memorial Methodist Church of Roxboro constructed a new brick building and the old frame church building, which they no longer needed, was moved to the new mill community. This building was used for worship services until about 1916.

In 1916, the Baptists moved upstairs in the mercantile building in the room which was called the Old Woodman Hall. In order to heat this room, it was necessary for someone to put on overalls on Sunday morning, climb down a chute into the basement to fire the furnace, and then go home and take a bath before Sunday

School and Church services. According to the oldest minutes, the church was The North Roxboro Baptist Church. The Rev. James M. Hester was pastor and Mr. R.M. Spencer was Sunday School superintendent.

In 1919 under the leadership of Pastor C.T. Plybon the church built a new sanctuary with classrooms at the cost of \$9,000. This building served the church until 1980. Today this building is still in use and serves as a chapel for the Strickland Funeral Home.

In the year 1945 under the leadership of Pastor Auburn C. Hayes the church built a new educational building at the approximate cost of \$10,000.

In the year of 1951 under the leadership of Pastor Ray L. Cumbee construction was begun on a church parsonage. The new parsonage was completed and Pastor Cumbee moved into the new residence on November 17, 1952. Its value was \$23,000 at that time. The land was given by the Roxboro Cotton Mill and much of the materials and labor was donated. A mortgage was taken on the building for \$14,000 and three years and nine months later it was paid off.

In the same month that the mortgage on the parsonage was paid off the building committee was organized to plan for a new educational building. Blue prints were drawn by William Slaughter. Upon the completion of the building in 1957 there was an indebtedness of \$32,000.

The church's name was officially changed to Longhurst Baptist Church on March 18, 1951.

In September 1961 under the leadership of Pastor Alfred Staley the Longhurst Baptist Church with the Beulah Association, co-sponsored a mission in the Somerset community. Pastor Staley preached there each Sunday morning in addition to his work here. The people who presented themselves for membership became members of the Longhurst Baptist Church until November 1962 when the Somerset Baptist Church was organized. In October 1963 the Extension Bible Class at Maple Heights Rest Home was started and this ministry is continuing under the leadership of Mrs. Ila Dunn.

In 1975 the name of the Church was changed back to its original name, The North Roxboro Baptist Church.

On March 9, 1980 under the leadership of Pastor Larry

McCracken the church voted unanimously to build a new church building on the site of the old Longhurst School. On November 2, 1980 the church held its first Worship Service in the new building.

A bell tower, in memory of the Rev. Alfred Staley was constructed in August, 1981. The old bell from the original church sanctuary has been placed in the tower. Today the church continues to go forward in the name of the Lord. We stand in awe as we see the Lord working through the history of our past and know that He is working through us today.

Old Lea Bethel Baptist Church



Old Building



Present Building

The original church building, which was a one room frame structure, was established in 1883 on lands donated by Mr. & Mrs. J.W. Allen.

Old Lea Bethel itself was first organized as named on May 21st., 1939. Mr. Noell was the moderator of the Beulah Association at this time. At this first meeting Mr. Tom Murray was elected as moderator and Mr. B.C. Woody as clerk. There were 37 letters brought forth for membership immediately and 5 more came under the watchcare of the church. Mr. C.E. Sullivan was elected as pastor.

Some visitors present at this first meeting remembered when the original church was first built. They were Mr. Graves Thompson and Mr. Harvey Oakley.

Some of the first church policies included the following: There would be a total of three deacons to serve. These first three were elected at business meeting held on Sunday, May 28, 1939. They were Mr. S.M. Wilburn, Mr. Harvey Oakley and Mr. Tom Murray. The first church treasurer was Mr. Tom Murray. Services were held once a month on the 4th Sunday afternoons. Pastor Sullivan's starting salary was \$100 a year. The first revival was held the first of July with the pastor presiding. Services were held at 6:30 and 8:00 p.m. This first revival was successful in winning twelve people to Christ. The first baptism was held

on the 5th Sunday of July, 1939.

On December 10, 1939, a special conference was called to discuss holding two services a month and raising the pastor's salary to \$150 a year. Pastor Sullivan was serving a total of three churches at the time. They were Old Lea Bethel, Theresa and Beulah. Old Lea Bethel's services were to be held as follows: 11:00 a.m. on the 2nd Sunday of each month and at 3:00 p.m. on the 4th Sunday of each month.

Old Lea Bethel did participate at this point in helping to pay pastor's rent. A Mr. Nat Wilson offered to build a parsonage and rent it to Mr. Sullivan at a cost of \$8.00 a month. One-third of that cost for Old Lea Bethel amounted to \$2.70 a month with the other two churches paying the same.

Along about 1948 some financial problems surfaced. The pastorate already replaced by Mr. J.A. Dunevant recommended some new financial arrangements. At this point Old Lea Bethel began $\frac{1}{2}$ share cost basis rather than $\frac{1}{3}$ as Mr. Dunevant pastored only two churches, Old Lea Bethel and Beulah.

An offer was made by the board of the association along about June of 1948 to Mr. Dunevant for Old Lea Bethel and Beulah to become a field in the association. Beulah and Old Lea Bethel make an agreement to become one field together on July 18, 1948, but some agreements were not settled and the papers were returned unsigned. On July 25, 1948, the church was told by Mr. Dunevant that the board had accepted their offer and it was agreed for him to go ahead and sign the papers. At this point Mr. Dunevant also started field work and a full time pastorate position holding services every Sunday. Old Lea Bethel's services were held as follows: 1st and 3rd Sunday nights at 7:00 p.m. and 2nd and 4th Sunday mornings at 11:00 a.m.

Talk of a parsonage was brought up in July of 1948 but was tabled until a later time. Old Lea Bethel did finally participate in the building of a parsonage but eventually sold out their share to Beulah.

The first real budget was made in February of 1949 and amounted to a total of \$1090. On November 27, 1949, it was decided to try pledges but this failed. The first church benches were bought on March 7, 1951. Old Lea Bethel stopped having an alternating pastor in January of 1954.

The church continued to grow and in January of 1963 two new Sunday School rooms were added. Additional land was donated

by Mr. & Mrs. Ernest Rudd and Mr. & Mrs. Warren Wade for this expansion. The first well was dug in 1965. An additional back room was added around 1970. The church continued even more to experience growth both physically and spiritually, and in 1977 a new church building was begun.

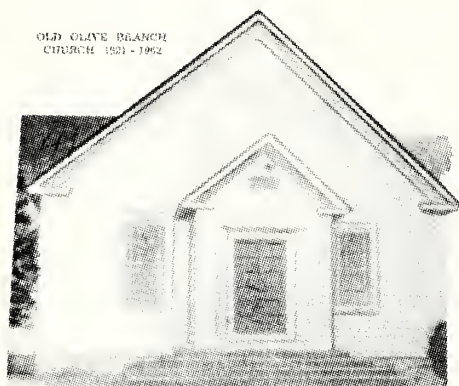
The original sanctuary was torn down by volunteer members of the church. They were the Ellis Pleasant, Jr. family, The Thaddeus Pleasant family, Flint and John Russell, the George Chambers family and Jerry Thompson. This was done last after the removal of the back and side Sunday School rooms. The back room was sold to Mr. Theodore Watson and moved by him to be used as an addition to his home. The two side rooms were donated by the church, one to Mr. & Mrs. Ernest Rudd and the other to Mr. & Mrs. Warren Wade. Mr. & Mrs. Rudd accepted the donation and made the room an addition to their home. Mr. & Mrs. Wade thanked the church for their offer but refused acceptance for health and other reasons, so the room was sold for a small donation to Mr. Walter Oakley and used as an addition to his home.

The new building was completed in early 1978 and a dedication service was held on May 7th, 1978. Some of the former pastors were present: Rev. Alvin Allen, Rev. Wayne Oakley, and Rev. Robert Hill along with our pastor at that time Rev. John Hancock. Also present was Mr. Hassell Lamm, Sr., Director of Missions.

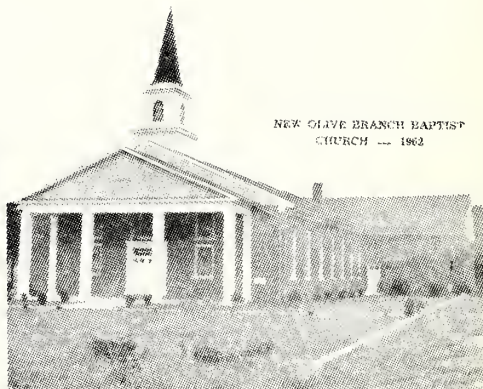
Pastor Hancock left us in early August of 1981 and our present pastor, Rev. Avery Marshall took over the pastorate duty on August 30, 1981.

Our church continues to thrive and we do sincerely thank God for His graciousness and blessings in keeping us through all these years and pray for His continued guidance and blessings as we continue in His work.

Olive Branch Baptist Church



Old Building



Present Building

"This indenture made the 28th day of October between Robert Harris of the State of North Carolina Person County of one part, and James King and Thomas Halliburton Trustees for the Baptist Society of the other part witnesses that the said Robert Harris for the good will he has for the Baptist Church has bequethed to the said church one tract of land containing two acres of land to them and their successors forever."

Thus the beginning of Olive Branch Baptist Church organized by Rev. James King and Thomas Halliburton of the Flat River Association and 55 members of the Bethel Hill Baptist Church.

The first church building [date unknown - 1826?] consisted of a log structure. The next building, a white frame structure which consisted of a main auditorium and four Sunday School rooms, would seat approximately 500 people. C.A. Stovall and R.N. Baird repaired this building in 1906; and in 1925 a committee consisting of Sam Melton, W.H. Gravitte and Carn Stigall was appointed to build cement steps in front of the church. In 1933 four additional Sunday School rooms were added. Electricity was installed in 1944.

As the church expanded, it found it was practical to have various committees to attend to the church business. In the old days church rules were different than they are now. Committees were appointed to see brethren who had missed three conference meetings in succession, to see those sick and in trouble, to investigate and settle disputes, and to visit those who wish to withdraw.

Before the Civil War, Negro Slaves belonged to the church and attended with their masters. Members were excluded for: (1) Manufacturing whiskey; (2) Non-attendance; (3) Dancing; (4) Fornication; (5) Adultery; (6) Lack of interest in church; (7) Being intoxicated; and (8) Personal request.

In the 1890's the church began making donations to missions; they wanted to spread the Good News of God's love to everyone. Shortly thereafter, several members were dismissed to organize Florence Baptist Church in Virgilina, and in 1933 to organize High View Baptist Church. In 1942 the first Vacation Bible School was held at Olive Branch Baptist Church, and to this date, VBS is held annually each summer. The church was affiliated with the Flat River Association until 1945, at which time it was received into the Beulah Association.

Although many improvements were made in the church, these were not enough to meet the future needs of the growing community. By 1955 the church membership was such that there were only nine Sunday School rooms for 500 potential members. Plans were soon underway to construct a new church building. The new building would consist of two floors and a basement. By the spring of 1962 the first floor of the new church was completed. It included one large assembly room, the pastor's study, three nursery rooms, church offices, a choir room, sixteen classrooms, two rest rooms, and a full-size basement. The new building was constructed mainly with donated labor and materials, so that when it was finished, the total debt was \$16,000 - being paid off in four years on April 17, 1966. The new building was insured for \$100,000.

In 1967 land was purchased for the purpose of building a parsonage (which was completed in 1968) with a debt of \$18,000 which was paid off in four years also. Over the period of the last six years most of the church has been carpeted, all classrooms completed, the building air conditioned, and a new organ and piano purchased. At the present time the church has no outstanding debt.

The Lord has been gracious to us in providing talent, dedication, and the means by which this great miracle has been achieved.

The church has been blessed with the service of 21 dedicated pastors from the beginning to present day and several outstanding members who have helped the church excel in its ministries to the world.

Providence Baptist Church
(Caswell)



Old Building



Present Building

The earliest records show that regular preaching by missionaries of the Baptist faith began in this community in 1859. It is handed down to us that prior to this time there had been held Sunday meetings in Sergeant's School house, where Dr. Dodson and others would assemble the young people for singing. It is said, too, that an occasional traveling preacher stopped there and held services, then mounted his horse and rode on. This old school house was diagonally across the road from the present church.

In the summer of 1859, Brother S.G. Mason, pastor of the Yanceyville Church, commenced preaching one Saturday in each month in the community. He held a protracted meeting during which 12 or 15 souls professed faith. At the close of the meeting some members of the Yanceyville Church were called together by Bro. Mason and a church conference was held; then these who had professed faith were baptized and received into the church. A similar number were added to the church the next year. The church in Yanceyville then constituted by resolution the brethren of the Providence section into a regular arm of the Yanceyville church, with privileges to hold meetings and secure for themselves the right of preaching the word, reception and dismissal of members, administration of the ordinances and the exercise of discipline.

During 1862 money was raised to build a church building now called Providence Missionary Baptist Church.

The land upon which the church was built was given by the Sergeants who lived then in the old brick home now belonging

to the C.B. Flintoff property. The land lay on both sides of the highway. In 1908, the land on the east side of the road was exchanged to Mr. Flintoff for land on the west side and deed made for the present church lot.

Brethren mentioned in the records of the church infancy are: Blair, Dodson, Talley, Travis, Thompson, Williams, Burke and Brown.

S.G. Mason continued as pastor until 1874. In May of 1874 this arm of the Yanceyville church was constituted into an independent church and began to "keep house for the Lord".

The church has had three sanctuaries since it was constituted. The first stands on the west boundary of the church lot and is used as a barn on the C.J. Fowlkes property. The second was torn down after the third and present house of worship was erected. The present sanctuary was built in 1960; the present educational building was completed in 1978.

Providence Baptist Church
[Person]



Old Building



Present Building

Providence Baptist Church was organized in 1857 at the present location by members from Mill Creek Church. Services were held in a log building until the first church was built in 1862. Land was given by E.G. Reade and Jule Perkins. The number of charter members is not known, but some of the family names are: Nelson, Pentecost, Gravitte, Long, Ramsey, Oakley, Buchanan, Gentry, Ellexson, Duncan, Smithey, Jackson, Regan, Perkins, White, Whitt, Harris, Yarborough, Chambers, Dunn, Carver, and Springfield. Their concept of church is reflected in the early minutes. Each month the clerk recorded that "the Church of Christ met at Providence".

The first building was a rectangular frame building with the pulpit in the east end. Wiley Buchanan made the pews and deacon's benches in 1889. The pulpit was given by Roxboro Baptist Church. The first record of a pastor was in 1863 when W.E. Oakley was called. He died in September, 1876 and is buried in Providence Cemetery. The church adopted a resolution of appreciation at his death and printed it in the Recorder. Providence was in the Flat River Association from its beginning until 1917 when it went with the Beulah Association.

Church dues were taken seriously. In October 1888 a brother was denied a letter because he had not paid his assessment of the pastor's salary. Church attendance and public behavior were also important. Those who missed church were cited to attend next time and give excuse. Members were denied fellowship for the following reasons: drinking, dancing, playing pool.

indifference, contempt, heresy, and attending a baseball game instead of church meeting.

In April 1890 a motion was made to call W.E. Warren as pastor. The clerk records that sisters were permitted to vote. In 1893 the church appointed Taylor Jackson, G.W. Buchanan, and H.J. Whitt to purchase land for a cemetery. The church accepted the gift of the J.A. Long Cemetery in 1961. In 1976 a Cemetery Trust Fund was established.

In 1896 a committee of six female members was appointed to look after the cleanliness of the church. The first church sexton was Squire Lawson in 1905 for \$10 a year.

The first Woman's Missionary Union was organized in 1917. In the 1920's the women strung tobacco sacks and bought the pews that were used until 1979. The pews were sold to Timberlake Baptist Church, and the pulpit was loaned to them.

The original building was torn down in 1921 and the church met in a school house across the road during construction of another building. During the pastorate of N.J. Todd, a frame building was erected in 1922 on the site of the original building. During his pastorate, the first Baptist Young People's Union was organized.

In 1944 two additional classrooms were added to this building. It served as the sanctuary and educational building until 1955 when a brick educational building was added directly to the west of the frame building. This two-story building was built under the pastorate of Calvin Knight, and is used today for the Children and Youth Division.

A frame parsonage was built in 1940 under the pastorate of J.N. Bowman. It was the home of each pastor until 1976. In 1961, under the pastorate of Wade Fowler, a study was made of the church membership and efforts made to contact all non-resident and inactive members.

In 1965 the church purchased 2.38 acres from the Anna B. Perkins estate. In 1966 during Milton Bettini's pastorate, the present building was begun, and was completed in 1967. It consists of a sanctuary, library, office, pastor's study, nursery suite, classrooms, and fellowship hall.

October 17, 1971 was designated Dr. Richard K. Young Day, to honor one of our own who had gone out to found the School of Pastoral Care at North Carolina Baptist Hospital.

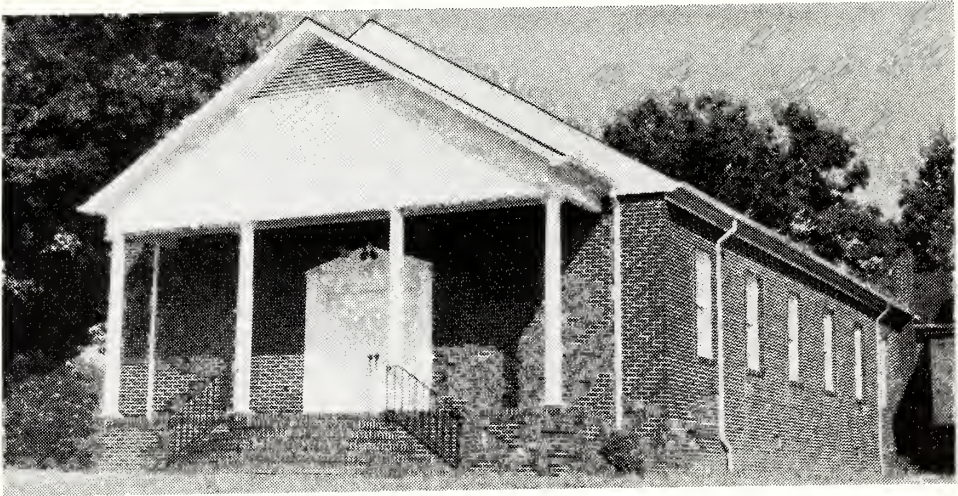
During the pastorate of Jerreal Buchanan, in June 1976, the church voted to air condition the sanctuary and nursery. New pews and carpet were installed in the sanctuary in 1979. Stained glass windows were added in 1981 and acrylic glass panels over these were added in 1982. In 1981, a \$102,000 addition was built at the rear of the church. It includes a new choir room, fellowship hall and recreation area, new kitchen, classrooms and additional rest rooms. Jerreal Buchanan died April 21, 1982. The piano in the sanctuary was given in memory of him. The church voted to name the fellowship hall the Jerreal B. Buchanan Fellowship Hall.

Dr. Robert C. Brizendine was called as pastor and began serving April 1, 1983. The old choir room was renovated and furnished as a Prayer and Conference Room. Providence celebrated its 125th anniversary at Homecoming with Calvin Knight as speaker. Special recognition was given to those who had been members at Providence for at least twenty-five and fifty years.

There are many ways to measure a church - age, budget, buildings, baptisms, membership - but one of the most impressive is the kind of people it nurtures and leads into Christian service. Providence is proud of those who went out from this church to serve professionally in other places. Ella Sue Gravitte went out to be an Educational Director and Associational Missionary. Richard K. Young established the School of Pastoral Care at Baptist Hospital. Jerreal Buchanan was a pastor and missionary with the Home Mission Board. Ryland Young has served as Music Director in NC churches. Others have gone into various professions of service and have become good church members in other places. Still others have remained here, and served faithfully.

We are reminded of the words of I John 3:2 - "Beloved, we are God's children now; it does not yet appear what we shall be."

Rock Grove Baptist Church



The difficulty of travel in Person County at the turn of the century had much to do with the establishment of Rock Grove Baptist Church, approximately three and one half miles east of Roxboro, NC, on the Brooksdale-Allensville Road. Before the founding of the church in 1906, Baptists of the community attended Providence, Mill Creek, Surl and Snow Hill Churches.

The Snow Hill Baptist Church, located in the Allensville Community approximately one half mile east of the present school site, was closed at the death of Ed Montague. This action prompted N.B. Slaughter of the community to offer timber and a section of his land to build a new church. Charter members of the church were: R.H. Jones, pastor; Parthinia Hicks, Ida Slaughter Long, Janie Long, Albert Riley, Ethel Slaughter, Mary M. Slaughter, N.B. Slaughter, S.T. Slaughter and Hicks Yarborough.

Jack Buchanan supervised the construction of the original frame building. He was assisted by Albert Riley and male members of the church family. Gifts contributed to the church for the building were money, timber, labor, wheat, bundles of tobacco and eggs.

The first set of pews was made from original pine cut in the community. These were replaced by furniture purchased when the present structure was built in 1952.

The original building was a one room frame structure. Additional rooms were added in 1935. All this was replaced by a brick building in 1953. In 1961 a pastor's home was built on land given by S.T.

Slaughter, and in 1964 a baptistry was added. An education building was completed in 1966. The sanctuary was remodeled in 1974, adding more space, new carpet, and new choir chairs.

Rock Grove Church has been a member of two Baptist Associations and twice has been a member of each. It was a member of the Flat River Association from 1907 to 1913 and a member of the Beulah Association from 1914 to 1923. In 1923 the Rev. Joe B. Currin, pastor of the church, petitioned the Beulah Association for a letter of dismissal to join the Flat River Association. Mr. Currin felt that the move would be more convenient for Rock Grove and himself as well, as his other charges were in the Flat River Association. The church was a member of the Flat River Association from 1924 until again joining the Beulah Association in 1945.

The first resident pastor of the church was the Rev. R.H. Jones, a graduate of Bethel Hill Institute of Woodsdale, NC. He served the church from 1906-1908.

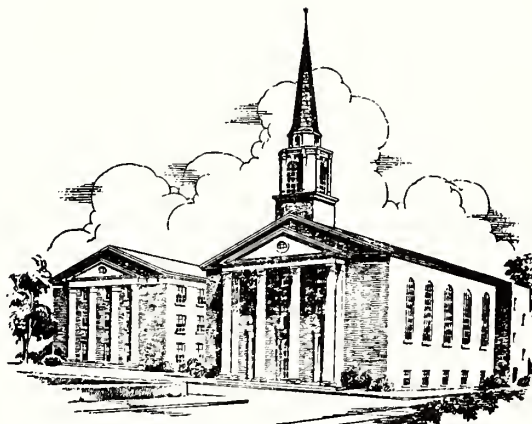
One indication of the progress made by the church can be seen in the provisions for baptism. Originally candidates were baptized in the M.T. Slaughter creek. Later a wooden-framed baptismal pool was built just below the spring behind the residence of Rufus Slaughter. For several years baptismal services were held in various churches in the community. In 1964 the baptistry was constructed.

Roxboro Baptist Church



1881

First Building



Present Building

In 1882 Roxboro, North Carolina could boast four general stores, a tailor shop, two barrooms, a hotel, stagecoach stop, two schools, a Methodist church, a Baptist church, and, of course, a court house. Main Street was sixteen "dirt feet" wide, with stepping stones for inclement weather.

A small group of Southern Baptist felt the need of fellowship and togetherness and for several years prior to the above date met regularly in the Courthouse, after which they built a "Baptist Meeting House" about half a block north of Reams Avenue on the west side of Main Street. As interest increased the need was felt for an organized church, and on March 12, 1882, a council of Baptist Elders and Deacons satisfied themselves that the group held proper views concerning the "Doctrines of Grace". Ordinances of God's House and Church Procedure proceeded to organize them into Roxboro Baptist Church with all the powers, authority, privilege, and responsibilities of a "New Testament Church of Christ". Mr. James H. Pentecost, present at the meeting, made his profession of faith, and asked for membership. He was duly elected as a candidate for baptism, and became the Church's first new member.

The little church grew and prospered. Elder F. H. Woody was called as the first pastor, and agreed to serve the remainder of that year. W.A. Woody was elected church clerk, and Elder J.J. Lansdell was elected moderator. The church aligned itself

with the Flat River Baptist Association, principally through the influence of Elder J.J. Lansdell, a charter member of the church, and clerk of the Flat River Baptist Association. This affiliation continued until 1912 when alignment was made with the Beulah Baptist Association.

A new church is like a new home. Many things were needed, and this gave the group, especially the Ladies Aid Society, many projects of work. The church went to a "half time" pastor, and membership increased to ninety-five, and Sunday School to eighty-two. In 1896 an effort, with support of W.W. Kitchen, later Governor of N.C., was made, unsuccessfully, to go to "full time preaching". However, the efforts bore fruit later.

The church building was enlarged to almost double the seating capacity, which gave the Ladies Aid Society more work to do. Song books were provided, racks on the pews and a new lamp was installed, a new communion service added, and a new pair of shoes bought for the pastor. Probably a more important accomplishment was a building fund begun by the ladies, who saw needs for the future.

Enthusiasm is catching and in 1898 a committee was appointed to consider the matter of a new church building. They reported a week later with plans for a building on the corner of Main and Academy Streets. A motion was favored to begin work immediately, and on the second Sunday of November, 1898 the "house of worship" was dedicated. It had a seating capacity of three hundred fifty, and cost about twenty-five hundred dollars, excluding the lot.

Enthusiasm is catching. Pastor W.B. Morton donated a baptistry which eliminated the need to baptize in Turtle Pond. The Ladies Aid Society purchased a bell - the same that is the belfry at present. It was dedicated to a former pastor, J.H. Lamberth. Acetylene lights were installed.

The church continued to grow. A parsonage was built adjacent to the church on Academy Street and a two thousand dollar donation was made to the new Longhurst (now N. Roxboro) Baptist Church. The church took a strong stand against the sale and use of alcoholic beverages. The first candidate for the gospel ministry, H.F. Hodges, was ordained by the church.

The church made contributions of service to the war effort in 1917-1918. Two successive pastors resigned to become Chaplains in the Armed Services. Women achieved the right to vote on church matters. Pastor W.E. Goode resigned when the church failed to take a positive stand relative to a lynching on Gallows Hill. An

addition was made to the church for thirteen additional Sunday School rooms in 1911.

Growth continued, under Pastor W.F. West. A new educational building was erected in 1940 at a cost of about \$50,000. Payment was completed in 1943.

When growth stops, life deteriorates. But growth did not stop in this lively church. Mr. Howard Young, later ordained by the church and becoming pastor of several noted churches in Tennessee, was employed as choir director, later as assistant pastor. Vivian Hiers was employed as the first Educational Director. Mrs. Wallace Woods succeeded Miss Bivens Winstead as organist in 1937, and continues to this date.

Mr. J. Boyce Brooks was an able successor to Mr. West. He put great emphasis on church organization, cooperation with all Christian churches, and local, state, and national Baptist organizations. He led the church in formulating a building fund for a new sanctuary.

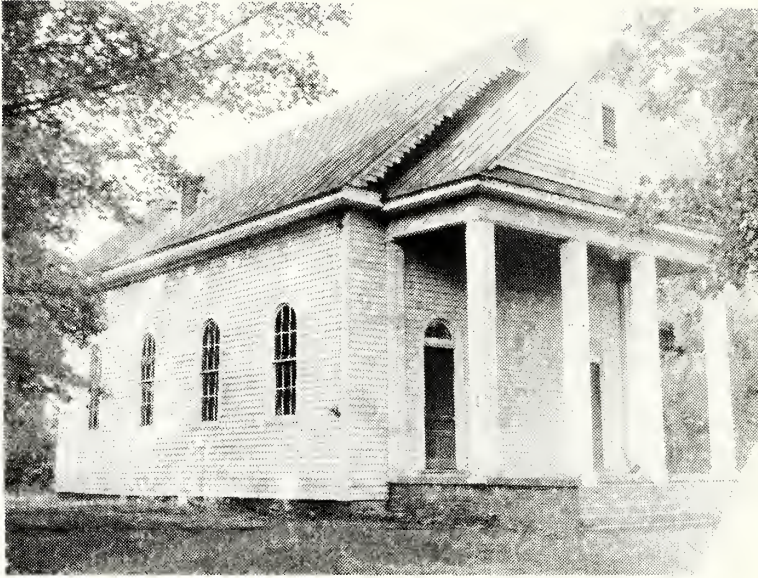
The sanctuary was completed immediately after Mr. L.G. Elliott accepted the church pastorate in 1950. It was built at a cost of \$127,000, excluding the furnishing and new Peerless organ. The church led the movement in establishing the Westwood Baptist Church. Mr. Elliott was made Pastor Emeritus of Roxboro Baptist Church when he resigned as pastor.

The renovation of the sanctuary, and some other construction was done during the pastorate of Lewis E. Wall at the cost of about \$80,000. The first church sponsored kindergarten was established in 1971. Mrs. J.J. Woody, Mrs. Gilbert Oakley, and Mrs. Bill Joe Winstead were appointed teachers. A new educational building was erected at a cost of about \$350,000. This included the installation of an elevator which was dedicated in memory of Mrs. Wall.

The right and qualifications of women to serve as deacons was recognized and implemented.

In August of 1982, Rev. Ray Howell, III (later to become Dr. Howell) accepted the pastorate. At this writing he has done much to draw the church together in great spiritual fellowship. Youthful in age and new ideas, he has not been afraid to launch out on a great pilgrimage of growth in the work that the church is about. His emphasis on the Baptist Co-operative Program has increased both interest and contribution to missions. The church grows.

Semora Baptist Church



The first record of an organized Baptist group at Semora was dated January, 1906. It read as follows: "Memorandum of donations for the purpose of erecting a Baptist Church at Semora, NC. First Missionary Baptist Church at this place. Begun in January, 1906." Collectors appointed were Mr. & Mrs. T.M. Allen, Mr. & Mrs. John B. Yarbrough, and Dr. J.F. Swann. The recorded amount raised was one thousand ninety-nine dollars and fifty-five cents. Mr. & Mrs. T.M. Allen deeded for one dollar an acre more or less to trustees to be used for the building of a Baptist Church in March, 1906.

The minutes of the first church meeting was in June, 1907, with ten charter members. The sermon was delivered by the Rev. G.T. Watkins of Roxboro, NC, his text being Ephesians 5:27, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Mr. John B. Yarbrough was recognized as a deacon, having served as such at Shiloh Church. His daughter, Miss Mary John Yarbrough was elected Church clerk, a position she held from 1907 until her death in 1952.

The church decided at its second meeting in July, 1907, that the Sunday School offerings would be sent to the orphanage.

A major project of this church through the years has remained a love for the orphanage.

The Semora Church was received into the Beulah Baptist Association at its Annual Session at Clement, August, 1907. A Sunday School has been active from the beginning of the church's organization. A Woman's Missionary Society was organized in October, 1919. A Sunbeam Band was organized in April, 1920, under the leadership of Mrs. S.O. Garrett. This Sunbeam Band was the first A-1 organization of its kind in the Beulah Association and was rated among the best in the state.

In June, 1922, the church organized a Girls' Auxiliary and a Royal Ambassador Chapter. Later a YWA, BYPU, then BTU were organized.

There have been at least three associational leaders. Miss Bettie Kersey served one term as leader of WMU. Mrs. S.O. Garrett and Mrs. L.V. Coggins served in several offices in the association, a total of fifty years.

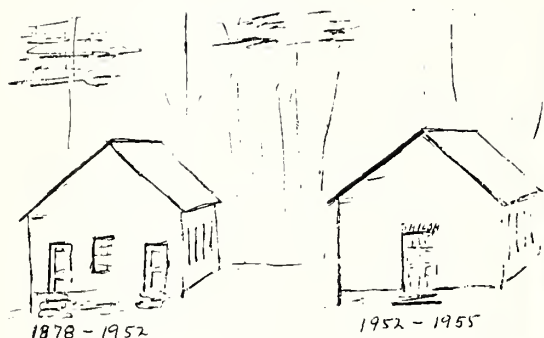
The Semora Church observed its fiftieth anniversary in June, 1957. The Rev. L.G. Elliott of Roxboro, NC delivered the sermon, using as his text the same one employed by the Rev. George Watkins fifty years before.

The church structure itself is essentially the same that it was in 1907. The usual and necessary changes needed as the years pass have been added. The original pulpit stand, made and donated by John B. Yarbrough, is still in use. Pulpit furniture has been presented to the church by the T.M. Allen family. The T.M. Allen estate donated the land for a cemetery, according to his wishes.

Many faithful Christians have worshipped in this little church. The membership has never been large. Not more than two hundred souls have passed along the church roll. A few less than one hundred were admitted upon confession of faith and baptism by the pastors. "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentence." Luke 16:7

Ten dedicated Christians, faithful and loyal to their Master, organized the Semora Baptist Church. They had little of this world's goods, yet they built a church. They had access to some power, unexplainable except in the words of Paul: "I can do all things through Christ which strengtheneth me." Phil. 4:13

Shiloh Baptist Church



Old Building



Present Building

On May 30, 1820, Josiah Samuels sold to James Lea and Joel Thomas, a certain tract of land lying on the waters of Country Line Creek, for the sum of \$1.00. This land was to be used for the sole purpose of building a church thereon.

The New Mills Baptist Church grew and at one point recorded 161 members. But as the years went by, many moved their membership and attendance was very low. In 1874, Mills Baptist Church closed their doors.

Christians in this community were determined to carry on the Lord's work. On Tuesday after the second Lord's Day in February 1878, a Presbytery, consisting of J.K. Faulkner, F.H. Jones and J.H. Vernon, assembled with the arm of Milton Baptist Church worshipping at Yarbrough's Mill, for the purpose of constituting a regular church. Permanent organization was affected by calling F.H. Jones to the chair and appointing J.H. Vernon as Secretary. (Brother J.E. Jordan as Secretary.) Brother J.E. Jordan moved that this church be known as Shiloh Baptist Church. This motion was approved. The church adopted the New Hampshire Confession, The Church Covenant, the Constitution and the Church Discipline. Elder J.H. Vernon gave some practical counsels in place of an Extenifore Charge. The first deacons, ordained on this day, were John P. Yarbrough, W.R. Bryant, and James B. Moore. Elder F.H. Jones was the new pastor. The first clerk was C.J. Yarbrough and the treasurer was R.C. Yarbrough.

In July 1878, Shiloh asked to be received into the Beulah Association. They were accepted and remain in the association

today.

The church continued to grow, and with the roll now showing 135 members, the church felt a great need for a Sabbath School. In March 1879, the Sabbath School was organized. Bro. J.B. Moore was elected the first Supt. and Bro. Tom Allen was his asst. The Spiritual Committee was very active and enforced very strict discipline. Any person missing three successive meetings was visited and called before the church for discipline. In some cases, a person was ex-communicated for un-christian conduct. Several members were brought before the church for dancing or selling cigars on the Sabbath. One brother acknowledged he had been dancing and didn't think it wrong, but if it grieved the church he would do so no more. He was excused. In 1886, the property, formally known as Mills Baptist Church was sold at Public Auction for \$25.00. Mr. Green Carter and J.B. Yarbrough bought said land and Mills Baptist Church released all claims to them. The money was collected from the church members to reimburse them for the property. They in turn with Mary Carter, Green Carter's wife, deeded the property to the Trustees of Shiloh Baptist Church and their successors forever.

In 1891, the associational meeting was held at Shiloh Baptist Church. Bro. Kersey furnished the crowd with ice water.

As an outgrowth of Shiloh Baptist Church, two new churches were organized. In April 1903, Blanch Baptist Church held their Dedication Service. In 1906, Semora Baptist Church was organized and the Dedication Service was held in June 1907.

In 1929, the first piano was purchased and the old church organ was sold. The church appointed Mr. W.G. Thacker to sell the organ, which he did for the sum of \$20.00. Ms. Betty Collie was the first pianist. Mr. Thacker stated that members sold pigs, chickens, eggs, and almost anything that could be sold to raise the money for the piano.

In July 1929, Bro. A.F. Yarbrough asked the church for their approval to his intentions of becoming a minister. Hearty approval was given and the motion was made and seconded to grant Bro. Yarbrough the license to preach.

Early in 1952, an extensive remodeling program was begun with much work being done on the exterior and interior of the church. Included in this were new Sunday School rooms and a basement. This remodeling program continued over a three year period. Mr. & Mrs. Walter Rogers so graciously gave to the church an additional tract of land to give more lawn and cemetery space.

With all debts paid and \$23.94 in our church treasury, we were so proud of our church. We knew that nothing could have been accomplished without the Lord's help. But the Lord giveth and the Lord taketh away. On the first Sunday morning in December 1955 word spread that our church building was burning. Soon the congregation had gathered and all stood with sadness, but more important, a deep humbleness in our hearts. Knowing that our Heavenly Father has a special reason for everything and this we should not question but accept as His Will, we found a new strength and determination that could only come from above. After much prayer and deliberation the re-building began. We were so thankful to Christians everywhere who came forward with timber, their time and labor and donations. In November 1956 the first service was held in our new church building. On October 30, 1957, the entire debt on the new church was paid off. Deacon W.W. Willis, Sr. after having made an appropriate speech, burned the note. We thanked our Lord, who had ministered, guided and kept us together in one Spirit to do his will.

Many changes have been made over the years, including the adding of the steeple to the church, adding bathrooms, a kitchen and a beautiful outdoor baptistry. One of the most inspirational changes occurred in 1975; under the leadership of our present pastor, Rev. John L. Warner, the church voted and approved the adoption of a mission program. This included Home Missions as well as Foreign Missions. The Sunday School joined the "Bible-A-Month Club." Each class according to individual gifts would send Bibles each month to a Foreign Country. This program is still in effect and the entire Sunday School has sent approximately ten Bibles each month to different countries. Also each child in Sunday School without a Bible receives one. Tapes of the Sunday Services are carried to the shut-ins each week. Also, the church voted and approved that 10% of our offering would go to Foreign Missions. This has increased gradually over the years. This year, 1983, 20% of our offering will go to Foreign Missions.

Shiloh Baptist Church - We have so much to be thankful for. For our fore-fathers, the hardships, trials, and tribulations they endured to have a place to worship. Our history is filled with determinations and great humbleness.

The Scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. Genesis 49:10

Somerset Baptist Church



First Meeting



Present Building

The year 1961 was the beginning of Somerset Baptist Church. Seeing the need of a church in the community, several women in the Somerset Community took a census. Rev. Hassell Lamm, the Southern Baptist Associational Missionary and Rev. Alfred Staley, pastor of Longhurst Baptist Church called a meeting in the home of Mr. and Mrs. Robert Clayton on September 4, 1961. At this meeting were Rev. Lamm, Rev. Staley, and Rev. Ben Berry, pastor of Mill Creek Baptist Church and several families in the community. It was agreed that a church was needed and desired in the community.

The following week, Sept. 10, 1961, a worship service was held at 2:00 p.m. at the home of Mr. and Mrs. Clyde Huff. Approximately 46 people were present. After the worship service, a business meeting was called and Rev. Staley asked Malcolm Phelps, William Yarboro, Dorothy Clayton, and Lois Huff to serve on the Nominating Committee to select the officers and teachers for Somerset Baptist Mission.

Since the people did not have a permanent meeting place, Sales Knitting Co., owner of Somerset Mill, gave the people permission to use their warehouse located on the Old Durham Road. The first worship service was held at 9:45 a.m. on October 1, 1961. Rev. Staley was in charge of the service.

With the help of Rev. Staley, Longhurst Baptist Church, and other churches giving of their time and materials, we were able to hold regular services in the warehouse. At the first worship service, Oct. 1, 1961, forty-three people joined Somerset Baptist

Mission by letter and baptism under the watch care of Longhurst Baptist Church. On October 22, 1961, after a revival which was held by Rev. Staley, forty-four were baptized at Longhurst Church. Rev. Staley was leading the new mission into a full program of church services.

Several months later, with the help of State Missions, the Somerset Baptist Mission purchased two lots on which to build a church and a parsonage at a total cost of \$6000.00 from Mr. Eric Garrett. Ground breaking ceremonies on the site for the new church were held Sept. 23, 1962.

The church is located at 1543 Old Durham Road and was built in two stages. The sanctuary and main building were completed and the first services were held in Jan., 1963. The Educational Building and offices were built in 1968 and 1969. The two buildings were joined in 1971. On Jan. 5, 1975, the church held a Note Burning Service. The note which began on Jan. 29, 1968 for 15 years at a cost of \$66,960.00 was paid off in 6 years and 10 months at a savings of \$17,792.00.

On Nov. 11, 1962, the Somerset Baptist Mission was organized into a Baptist Church. There were 112 members. The first meeting in the new building was held on Wednesday night, Jan. 9, 1963. In February 1963, the parsonage was built.

Rev. Dwight Early was the first full-time pastor. He served from 1963-1965. Following Rev. Early's resignation, Rev. Clyde Stanfield from Burlington, NC served as supply pastor until Rev. Frank Petty was called on Nov. 21, 1965. Rev. Petty was on the church field until Dec. 1970. Rev. Marvin Suitt from Roxboro served as supply pastor until Rev. Tommy Wagner was called on June 13, 1971. Rev. Wagner resigned effective Nov. 6, 1977 and was followed by Rev. P.E. Chisenhall as supply pastor. Rev. Jerome Poole served as pastor from May 28, 1978 through June 10, 1979. Rev. Walter Gentry served as supply pastor until Rev. Allen Mason was called in Nov. 1979 and remained until Sept. 2, 1981. Rev. Will Burnette was supply pastor until our present pastor, Rev. Robert W. Baynard arrived on May 2, 1982.

We have had two Youth Ministers: Rev. Alfred Rimmer and Rev. James Brooks. There have been four men to go out from Somerset Baptist Church into Christian Ministry services. Somerset has a class for our Special Children. Also, in the past we have had an active Deaf and Puppet Ministry. Where children years ago once played ball, now they go to church. The church offers choirs for all ages, on Sunday mornings a special Children's Church for Kindergarten - 5th grade. Mission organizations include

Royal Ambassadors for boys, Girls in Actions, Acteens, and not forgetting our preschool children in Mission Friends. The adults have the WMU and Brotherhood. Our Sunday School and Church Training are growing and strengthening us for the work of Christ. We praise the Lord for those who have worked in Somerset's Bus Ministry. We have two buses that are available to bring in those who need a ride to church. Also there are families who are willing to pick-up those wishing to come to learn and worship.

The people at Somerset Baptist Church gratefully thank and give God the glory for Somerset Baptist Church and Rev. Alfred Staley who gave his time and service for over 2 years. Mr. Staley's memory, along with Longhurst Baptist Church and all the others will never be forgotten for helping this church become established in this community. From a dream to well over 450 members, we pray God will continue to bless Somerset Baptist Church and use us for His glory, and work.

The first deacons of Somerset were: D.R. Rhew, Clyde Huff, Leroy Culley, Talmadge Powell, Thomas Gunter, and Ivey Carver.

The first baby to be born was Cindy Gray. The first funeral to be held was for Mr. Connie Cash, a brother of church member Lillian Kirkman. On Dec. 4, 1964 the first wedding took place for Miss Judy Moore and Leroy Dunn. The church lost its first member on March 17, 1968 with the death of Mrs. Charlie Tuck.

Somerset Baptist Church has seen many changes. Walls have been torn out, some put up to make more class room space. In 1980 -1981 the sanctuary was made larger and remodeled with new stained glass windows, pew seats covered, new carpet, and the walls redone. Nov. 1983 saw the up-stairs old fellowship hall divided up into more class rooms. As we continue to grow, we look forward to expanding outside these walls.

Theresa Baptist Church



First Building



Present Building

Theresa Baptist Church was organized May 27, 1934, with the Rev. Clyde Sullivan as its first pastor. Although the church was formally organized in 1934, the church was born several months prior to that when Rev. Sullivan, then a salesman, felt led of God to leave his home in Charlotte and begin preaching in Roxboro. At that time, seeing the need of the Lock Lilly community (now called Chub Lake community) to have a Baptist Church, started preaching on the front porches of community homes. The first prayer meeting was in the home of Mr. & Mrs. Johnny Clayton on the Woodsdale Road.

When the church was organized, it had thirty-nine members. Seventeen had brought letters from other churches and twenty-two were baptized. The first baptism was performed by Rev. W.F. West, pastor of Roxboro Baptist Church, because Rev. Sullivan had not yet been ordained. The church's first meeting house was Long's Store on the Woodsdale Road. At its first meeting as an organized church, the following were elected to places of service: Rev. Clyde Sullivan, pastor; Bryant Long, church clerk; William Solomon, deacon; Jessie Clayton, deacon; and Miss Ethel Clayton, church treasurer. The church was named after Rev. Sullivan's wife, Theresa.

Three years later in 1937, Mr. William Soloman, a deacon, contacted Mr. Dave Long and his son, Alfred regarding a site on which to erect a church building. One acre of land was secured from the Longs, and a sanctuary built on this site the same year. Mr. Long's wife, Dora, was a charter member of the church.

Rev. Sullivan remained pastor until 1944. Under his leadership the church membership grew to 120.

Rev. B.B. Knight became pastor in 1944 and served until his death in 1948. The church membership increased to 159 during his service as pastor.

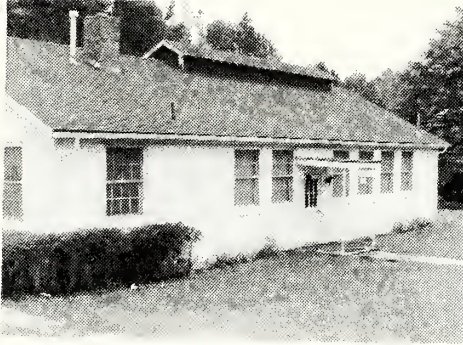
Rev. John M. Wesley became pastor July 17, 1949 and served until his retirement in 1975. During his length of service the church purchased more land and built a new sanctuary in 1950. The first educational building was constructed in 1952 with a larger one being built in 1963. The sanctuary was rebuilt in 1968. Under Rev. Wesley's leadership the church membership increased to over 350 members and the Sunday School enrollment reached its all time high of over 350.

Rev. Gerald Stanley became pastor in 1975 and served until 1979. Under his leadership, the church purchased a parsonage in 1977. After Rev. Stanley, Rev. Walter F. Gentry, now retired and living in Roxboro, came to serve as Interim Pastor. In March 1980, the church called its present pastor, the Rev. Herbert Brown.

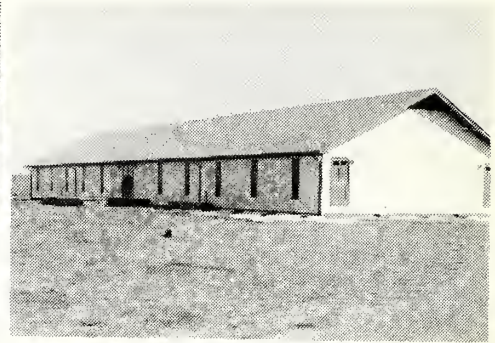
During its fifty year history the church has had eight Sunday School Superintendents (listed in chronological order): Dalph Hubbard, William Solomon, Bryant Long, Mrs. Ethel Reaves, Jessie Clayton, Bobby Slaughter, Eugene Jeffrey, and Ronnie Bowes.

At the time of this writing, the following serve on the active Board of Deacons: John C. Clayton (chairman), Weldon Bowes, Edward Clayton, Jessie Clayton, Earlie Harris, Herbert "Bud" Jones, Ellis Lee, and B.J. Seamster. Also, Russell Dixon serves as church music director, being called to that position in 1982.

Timberlake Baptist Church



First Location
Home Ec. Bld.
Helena School



Present Building

Approximately fifty members withdrew from Antioch Baptist Church Oct. 15, 1978 because of conflict in the church. Out of this group grew what is presently known as the Timberlake Baptist Church.

Most of that group, upset and low in spirit, met in the home of Donald E. Harris that evening to pray for God's guidance. After much prayer, plans for the future were discussed. All those present seemed to feel that they needed each other. Therefore, it was decided they would form a church themselves so they could stay together.

Arthur N. O'Briant offered the basement in his home to use for holding services. During the next week members managed to obtain a number of backless wooden benches and a box of old hymnals. The first service was held in the O'Briant basement Oct. 22, 1978. Buddy Hall was the guest speaker. Fifty-three persons were present for Sunday School and sixty-seven for the worship service. After the service a business meeting was held. All necessary officers were elected.

During the next two weeks a piano was purchased and the church name chosen. Thus, Timberlake Baptist Church was officially born. Students from Southeastern Theological Seminary supplied speakers for Sunday morning Worship Services. Sunday School classes and Wed. night Mission classes were faithfully

carried on by the church alone. Neighbors in the community graciously assisted with donations and moral support.

In Nov. 1978 the Person County Board of Education granted permission for the church to hold meetings in the unused Home Economics building on the Helena School grounds. Rev. Danny Hawkins accepted pastorate of the church and held the first service there Nov. 26, 1978. With his guidance organization of the church was completed and fifty-three charter members were enrolled.

Rev. Hawkins remained with the church through July of 1979. When he resigned, again Buddy Hall and other prospects for pastor conducted Sunday morning worship while members carried on all other activities.

In Nov. of 1979 the church bought a complete set of sanctuary furniture from Providence Baptist Church. A search for land the church could purchase for a building site was also begun.

Rev. Harold McNabb came to the Timberlake church as pastor in Dec. 1979. He proved to be an energetic and dedicated leader. The church began to grow.

During Feb. 1980, after much fruitless searching for land, an ad was placed in the Courier-Times of Roxboro. Mr. Elbert Horton of Timberlake saw this ad and volunteered to donate a building site. A deed for four acres of land was presented to the church in Sept. 1980. In Nov. the church carried out the Together We Build program under the guidance of Rev. Ray Cumbee. With the pledges all in, members began to lay the foundation for their buildings. Weather conditions made progress slow during the winter but in spring, 1981, the building began to shape up.

Timberlake Baptist Church was accepted into the Beulah Baptist Association in Oct. 1980. They moved into their new building, most of it built by members, just in time to hold homecoming service the third Sunday in Oct. 1981.

Rev. Harold McNabb has continued as pastor from Dec. 1979, to the present. The church has continued to grow. At present time there are 232 members on roll.

Westwood Baptist Church



Early in 1962, after a survey was made, the Missions Committee of the Beulah Baptist Association realized the need for a mission in the Pine Lakes area of Person County. On June 19, 1962, Roxboro Baptist Church, under the pastorship of Rev. L.G. Elliott, voted to sponsor this mission. A Missions Committee was appointed consisting of ten members of the church, with C.W. Holeman as Chairman.

Earl Bradsher School was rented as a temporary housing for Roxboro Baptist Chapel and Rev. Milton Windham was chosen as interim pastor. Services were held for the first time on November 4, 1962 with ninety-nine people present.

Roxboro Baptist Church purchased two and one-half acres of land from the Standfield estate on Leasburg Road, at a cost of \$14,000. This was to be the home of a new church.

During the time services were held in Earl Bradsher School, planning and organizing for the new church building began to take shape. The Fund Raising Committee consisted of C.C. Holeman, Walter Hamlett, Mrs. Sophie Thomas, Mrs. W.H. Adair and E.L. "Huck" Sansbury. Sixteen people were named to serve on a Planning and Building Committee, with Lambeth S. Long as Chariman. The first Board of Trustees were Thomas Bennett, Chariman, J.B. Thomas, and C.W. Holeman. The first Board of Deacons for the Chapel were J.O. Powers, Chairman, G.W. McDowell, C.C. Holeman, Lester Long, Coy Thomas, Walter Hamlett and Allen Parham. Mrs. Lettie Hamlett taught the first ladies' class, Dr.

Earl Daniel taught the first men's class. Bruce Garrett served as first S.S. Superintendent and Mrs. Norman Kiser was the first Training Union Director. Mrs. Dolian Long was our first Choir Director and Pianist.

Roxboro Baptist Chapel held its first revival in April 1963, with Rev. B.E. Berry, Jr. as the speaker. On April 21, 1963, we had our first baptismal service at Roxboro Baptist Church, with twenty-six people being baptized. Rev. Berry was called as the first pastor in July 1963.

On January 5, 1964 Roxboro Baptist Chapel became a constituted church, known as Westwood Baptist Church, with one hundred, forty-seven charter members. The first budget adopted was for \$10,000. Walter Hamlett served as Treasurer eleven years, Mrs. C.C. Holeman served as Financial Secretary six years and Mrs. Artie Watters served as Clerk fourteen years.

After much hard work by many dedicated members, Ground Breaking Services were held on the building site on Leasburg Road on October 11, 1964. Contract for the building was given to E.M. Wilkerson & Son in October 1964. A Corner Stone Laying Service was conducted at Westwood on February 7, 1965. The vault placed on the front southeast corner holds much of the early history. The first services were held in the new building on July 18, 1965. A Dedication Service was held on July 25, 1965.

Total contract, fees and furnishings for the church was approximately \$139,065. Church members and friends donated the pews and much of the furnishings. As we grew, we added new equipment as needed.

On July 20, 1975 a Note Burning Service was held at Westwood, signifying that the church was clear of its debt. This service came almost ten years from the day the first services were held in the new church building. The membership at this time was 271.

Westwood purchased an additional one and seven-tenths acres of land in September 1975 for \$18,000. This land, which joins the church property on the west side, was purchased for use in long range planning.

Realizing the need for a permanent location for our pastors, the church purchased a parsonage in July 1980. This home is located at 807 Rosewood Drive in the Pine Lakes area.

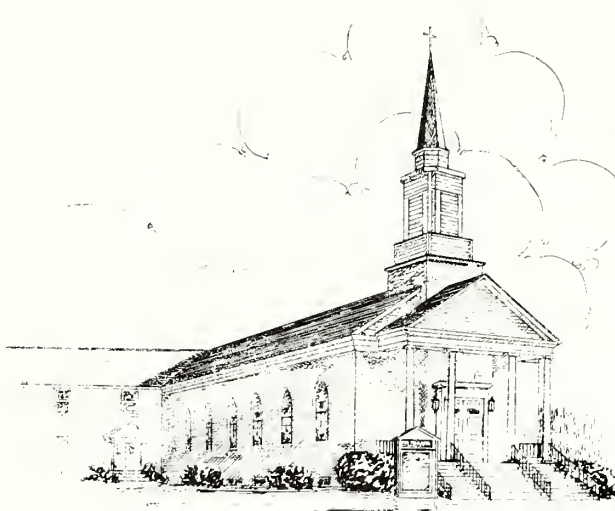
Westwood has a very active WMU organization, which does much good in the field of missions. Scout Troop 200 was formed

in April 1966 and produced some young men we can be proud of. From our beginning, Westwood has taken the responsibility for the Southern Baptist Protection Plan of Retirement for its pastors. We are affiliated with the Beulah Baptist Association, Baptist State Convention of NC, the Southern Baptist Convention, the Ministerial Association of Person County and the Radio Ministry and the Community Thanksgiving Services. A Vacation Bible School is held each year.

On November 6, 1983 Westwood celebrated its twenty-first anniversary. Our present membership is 229. During these years the following prayer has been printed on our bulletins and has been in the hearts of members.

"God, make the door of this house we have raised to Thee wide enough to receive all who need human love, fellowship and the Father's care and narrow enough to shut out envy, pride and hate. Make its threshold smooth that it may be no stumbling block to childhood, weakness or straying feet, but rugged and strong enough to turn back the tempter's power. God, make the door of this house the gateway to Thy Eternal Kingdom."

Yanceyville, First Baptist Church



There are three different dates given as the beginning of the First Baptist Church of Yanceyville. The earliest is 1833, the date given by the Beulah Baptist Associational Minutes of 1922. Then in 1928 Minutes the date given in 1840, the date that Mr. Tom Henderson used in writing an article for the Greensboro Daily in 1950. The minutes of 1837 of the Beulah Baptist Association list a Country Line Baptist Church and its delegates. The delegates were A. Howard, Philip Hodnett and John Redding. A. Howard is listed again in 1839 and 1840 as delegate. The 1843 Annual Minutes listed Country Line Baptist Church and Yanceyville Baptist Church together. Then the minutes showed only the Yanceyville Baptist Church until the church's name was changed in 1954 to the First Baptist Church of Yanceyville, NC. Therefore, the date of 1837 would support the church's existence in 1837 along with the delegates.

The church had its beginning as a result of differences concerning missions. It is no reflection on either the Primitive Baptists or the Missionary Baptists to state that most of the founding fathers of this church were Primitive Baptists who had pulled out of the fellowship of the Country Line Church following a heated discussion about missions.

This was perhaps one of the greatest debates that ever was held in this part of the world and it was held on the grounds of Country Line Church when Elders John Kerr and John Stadler engaged in the mission debate. The scholarly Kerr fighting for a more liberal creed was pitted against the Godly homespun philosopher and humorist Stadler. The debate, according to Billie Poteat, lasted almost the entire day and a vote was taken just before evening.

Elder Kerr lost, according to Poteat and the recollections of others, and "at sundown Elder Kerr led his followers out of the church, never to return, and moved on over to the village of Yanceyville. This debate was probably in 1833 and would support the founding of the church in 1833.

The foundation rocks of the Country Line Church have never been found on the side of the creek where the church stood near the ancient mill site of the late William Graves. The date of the founding of the church has been debated and it is almost impossible to date it.

The church was erected on a lot donated by Colonel Thomas Graves of Georgia, who had lived in Caswell County; the deed to the land bears the date of 1839, supporting an earlier date than 1840. The first building was constructed about 1841. It was made of brick and consisted of a small sanctuary with balconies on both sides for the accommodation of any slaves who wished to worship. In 1917 the building was remodeled, and four Sunday School rooms were added to the rear of the building. A baptistry was made upon the pulpit platform and was reached by removing the flooring from the area for each baptismal service.

In 1939, under the leadership of the Rev. P.T. Worrell, the church took under advisement the need for a new building. There were some members who were so deeply dedicated to the old landmark that they actively disagreed with any movement to replace it. However, those who saw the necessity for a more commodious house of worship were able to prevail in the pro and con debate. It was decided to initiate a building fund with fifty thousand dollars as the goal. According to the treasurer of the fund, the first contribution of one dollar was given by the late P.F. Sutton, a very dedicated member of the church.

With only three-fifths of the money in hand, the church, under the leadership of the late W.T. Baucom, voted in 1950 to begin construction. The final service in the old building was held on January 29, 1950. Thereafter services were held in the auditorium of the old Bartlett Yancey Elementary School. On Easter Sunday, March 25, 1951, the first service in the present building was held. Many who worshipped here on that day and rejoiced over what had been accomplished have since gone on to their eternal home. The corner stone was laid with appropriate ceremony on May 27, 1951.

The name of the Yanceyville Baptist Church was changed on July 21, 1954, from the Yanceyville Baptist Church to the First Baptist Church of Yanceyville. The change was to eliminate legal problems regarding two churches with the same name.

Through the years this church has been the home base shrine of the Kerrs, Poteats, the Graves and the Yanceys. From its portals have gone out into state and national life many who have become prominent in the professions of life.

During the past twenty-five years our church has traveled a good distance in some directions, but not as far as we should have in others. By way of improvement to our physical plant, we might note that the auditorium was redecorated first in 1962, and the entire building was carpeted in 1973. The church purchased the organ in 1966, and the Osborne family gave the lovely piano in 1969 as a memorial to Mrs. Gladys Lansdell. Central heating and air conditioning units were added in 1968.

Over the years this church has equipped its youth to serve Christ - realizing that the youth would leave the community to work in other areas of our world. Our church has lost many fine dedicated young people because of lack of job opportunities in the area. We are proud that we have had a part in equipping these young people to serve Christ in other churches around our nation.

Our church has placed much emphasis upon missions through the years and we only hope that the church will always be concerned and involved in missions. Over the past few years there has been a strong emphasis upon youth ministries and mission involvement. Some of the mission programs which we are carrying out presently are (1) tape ministries for shut-ins and elderly people (this include several people who are not members of our congregation), (2) sponsoring Sunday School class at the Baptist Home, meeting there for worship once a month in the evening and also the WMU holds its meetings there, (3) providing limited services to several other resthomes in our county, (4) a ministry to our college students by recognizing the "student of the week" and (5) teaching and preaching about missions.

Some outstanding family names were listed earlier in our history, but many "unsung" heroes will never make a list of historical people, but they are recorded in God's book of life and will be recognized as some of the greatest. We say "thank you" to all who played a part in our history and are making history each day in the church's life.

The purpose of the church is to reach people for Christ, minister to those who are in need and equip the membership to be God's ministers locally and around the world.

THE BEST OF BEULAH

(Biographical and Statistical Materials)

*More complete biographical information and sources on these persons may be found in the Beulah Baptist Association Heritage Notebook. Copies of this notebook have been placed in the Person County Library and the Library in Caswell County.

SAMUEL HARRIS was born January 12, 1724, in Hanover County, Virginia. He settled in Pittsylvania County, Virginia. Samuel Harris earned a reputation of being an able and responsible leader. He served in civil government holding such positions as: church warden, sheriff, justice of the peace, burgess for the county, a colonel of the militia, captain of Fort Mayo, and commissary for the army and the fort. His kindness of heart, winsome way, engaging manner, along with his vigorous and cultivated mind served him well as he performed his duties.

In 1758, Harris came under the influence of Baptists. This was due to his dealings with Christians and also from his personal reading of the Bible. The Baptists' zeal, forthrightness, and the simplicity of their preaching drew Harris to them. He was determined to attend some of their meetings. While discharging his duties for the army, Harris had the opportunity to attend a Baptist meeting. Joseph and William Murphy were preaching. According to James B. Taylor

Harris took an obscure seat. He supposed he was secure from the observation of the people, but the Lord's eye was upon him, and the truth became effectual in deepening his conviction. Such was his agony of mind, that at the close of the meeting, his sword and other parts of his regimentals, were found scattered around him. (Baptist Ministers of Virginia, p. 29.)

Harris made his profession of faith that same year and was baptized by Elder Daniel Marshall.

Samuel Harris began preaching one year after his conversion. His life demonstrated that God had a special place for this gifted man. He relinquished all his worldly honors and gave his resources and energy solely to preaching the gospel. His efforts were confined to Pittsylvania and the surrounding counties. Harris was ordained into the ministry in 1769. The first person he baptized was James Ireland, later a distinguished Virginia preacher.

Samuel Harris was instrumental in founding at least five churches: Fall Creek Church (Va.) now extinct, County Line Church (Va.), Cub Creek Church (Va.), County Line Church (N.C.) now First Baptist Church, Yanceyville, N.C., and Reedy Bottom Church (Va.) later Mayo Church, now Black Walnut Church, Cluster Springs, Va., and Bethel Hill Baptist Church, Roxboro, N.C.

Samuel Harris's popularity extended over much of Virginia. When the Baptist General Association of Virginia decided in 1774 that the apostolic office was to be perpetuated, Harris was unanimously chosen to fill the office. The action was rescinded that same year and the office was abolished. However, this is an example of the high esteem Harris's contemporaries had for him.

Samuel Harris is very much a part of the history of Beulah Baptist Association, since he was instrumental in the founding of work which continues in two of the churches.—Bill Taylor

REV. REUBEN PICKETT was born in Fauquier County, Virginia, in the year 1752. In 1769 he was converted to the way of Christ and was baptized by Rev. Samuel Harris in Orange County, Virginia. He felt a great desire to travel with Rev. Harris, but being poor and knowing that unless he follow some secular calling

for support, his embarrassment would be great; this made him very unhappy for some time. Spreading his case before the Lord, this text came forcibly to his mind: "Go ye and preach the gospel, and lo I am with you alway." He immediately forsook all earthly employment, and traveled with Rev. Harris, expecting to visit an Association in South Carolina. He was, however, detained by severe illness, and left by his brethren in a strange part of the world. After his recovery, he felt the smiles of God in a more abundant manner than he had ever before. He then commenced his ministerial travels in N.C. and Virginia, preaching and constituting churches as he went. He founded Reedy Bottom, which was afterwards merged into Mayo, with one hundred forty members. This church was located at Mayo, in Halifax County. He was called as pastor of this church and was ordained and began to serve them in 1772. He continued their pastor until his death on October 19, 1823. In 1824, the church at Mayo discontinued and the members divided, some going to Bethel Hill and others to Black Walnut Churches. In addition to Mayo, he served Grassy Creek Church as pastor from 1805 to 1808.--Robert Semple

REV. STEPHEN PLEASANT deserves honorable mention and a prominent place among the departed worthies of the Baptist ministry of North Carolina. Indeed he may be justly regarded as one of the early and firm friends and founders of our benevolent organizations.

He was born January 12, 1779 and died November 28, 1852. In 1799 he joined Ebenezer Baptist Church in Person County, N.C. He married Mary Brown, a daughter of Rev. William Brown, a noted Baptist minister.

His opportunities for mental culture were exceedingly meager; but by rigid application and earnest determination and the aid of his father-in-law he became a very acceptable scholar and a strong preacher.

He entered the ministry in 1824 when we find him laboring among the churches with his father-in-law. About the year 1831 he was subjected to sore and grievous trials on account of his firm stand for the spread of the gospel through missions, his adherence to the Baptist State Convention, and the objects for which the better thinking Christians of the times were giving aid and encouragement.

The churches of the old Country Line Association had up to that time been fully in line with other churches in the state. Elder James Osborn, an erratic but plausible preacher came into the bounds of the association and sowed seeds of evil and discontent among the churches. Stephen Pleasant stood firm and Osborn succeeded in having him excluded because he would not follow him.

A number of the best people withdrew from the Country Line Association and formed the Beulah Association. These churches were: Yanceyville, Beulah, Clement, others soon came in. The Beulah Association was organized in 1834. Sympathetic brethren visited the association and more that all it seemed that the Divine spirit was with them in their trials and blessed them.

Elder Stephen Pleasant was moderator of the Beulah association at its first session and served until his death in 1852.

As a speaker and as presiding officer he maintained a calm and self-possessed dignity worthy of his position. He was a sound Baptist and stood firmly by his principles and made many sacrifices to propagate them among the people. He was the real father of the Beulah Association and will be remembered as such.--J.J. James.

N. J. PALMER spent his first years in the vicinity of Greensboro, N.C., however, little is known of his early life. As an adult, he made his home in Milton. He was an attorney-at-law, the editor of the Milton Chronicle, and the postmaster.

Palmer was a member of the Beulah Church. He was a delegate to the Beulah Association in 1839. The Milton Baptist Church was formed in 1848 through the leadership of Palmer. He served as clerk of the association for many years and was a delegate to the State Convention in 1838.

The Convention was quick to see the talents in Palmer. He was appointed a member of the Board of Managers in 1845 and asked to write the Home Mission report. He recommended that every association employ a missionary. This resulted in rapid expansion of churches across the state.

In 1847 Mr. Palmer was elected Recording Secretary of the Convention, a place which he held until his death. He used his writing skills to promote the work of the Convention. He wrote articles for papers across the state which publicized such causes as Wake Forest College, Milton Female Institute, Milton Male Academy, and Oxford Female College. He was a trustee of Wake Forest College and helped that institution in its darkest days. He served as Corresponding Secretary of the North Carolina Bible Society.

Palmer traveled widely and encouraged the work of the Convention everywhere he went. J.J. James said of him: "In personal labors for the cause of Christ he was most abundant. Often when engaged in the duties of his legal profession and while attending courts he would embrace opportunities in the different towns that he visited from time to time to stir up his Christian brethren and to excite them to more activity in the services of God. His labors for the church of which he was a member, for this Convention and its Board of Managers, for Wake Forest College, and for Oxford Female College, are lasting memorials to his zeal to promote the cause of religion and education."--Ron Boswell

ELDER JOUSHUA JOHN JAMES was born in Halifax County, Va. on November 30, 1814. His early education was obtained in the local neighborhood schools. Further preparation for college was at a classical school in Danville, Va. For three years he attended Wake Forest College and then taught school at Peytonsbury Academy for two years. He graduated from Columbian University, Washington, D.C. in 1841.

At age 18 he was baptized by Elder John Mills and was ordained by the Presbytery of Dan River Association at County Line Church, Halifax County, VA. At age 27 (1843) Elder J. J. James became pastor of Trinity and Yanceyville Baptist Churches. He also served other churches. He baptized many prominent citizens of the area. During this period he became an active leader in the Beulah Association and was moderator for several years. He was trustee of Wake Forest College and principal of Trinity School, near Trinity Church, Caswell County, N.C.

The minutes of the 1845 session show that he was appointed to the committee on arrangements, the Baptist State Convention, and on education. It was 1853 when the Baptist State Convention named him as editor of the Biblical Recorder and he served until 1861.

The 1857 minutes of the Beulah Association carry Elder J.J. James' "suitable notices", or memorials, to Thomas Settle of Hogan's Creek and Hosea McNiell of Kerr's Chapel. The long tributes to these men were of supreme excellence.

At the time of Elder James' death he was living about three miles slightly northwest of Yanceyville on his 578 acre farm. His death was on April 6, 1892, at the age of 78, and was laid to rest at the First Baptist Church, Yanceyville, N.C. According to the present markers, his wife, Mary Mangum James (1833-1904), and four other members of the family were buried there, the last in 1947.—
M. Q. Plumlee

REV. JAMES KING was born in Surry County, Virginia on September 6, 1780, the son of Randolph and Annie King, whose maiden name was Barker, of English descent and of high respectability. His parents died when he was five years old and he lived several years with a pious aunt, whose religious instructions made

deep impressions on his young mind. He was then moved to Granville County to live with his uncle, Mr. Tom Rix. He remained there for several years. At the age of sixteen he was apprenticed for four years to a carpenter to learn the trade. At the age of twenty he completed his apprenticeship and started building houses and churches and soon laid foundation for a Competency. In 1802 he united with Miss Margret Alexson of Granville County. He and Margret raised eight children all of whom were Baptists except one that died while young. The second oldest child, a son named Thomas, also became a minister.

Rev. King was a member of Bethel Hill Church, and in 1826 he helped to organized Olive Branch. There he preached for thirty-one years free of charge. While there he also helped organize Mill Creek Baptist Church. In 1836 his son Rev. Thomas King was called to serve Mill Creek Baptist Church and was instrumental in Mill Creek's admission to the Beulah Association. Rev. James King continued serving Bethel Hill until 1842. Some of the other churches that Rev. King served were Grassy Creek, Hester, Buffalo, Ephesus, and Mount Zion. During his pastorate of these churches, all experienced a revival of religion.

During his ministry he baptized 1500 persons, preached 4500 sermons, traveled 75,000 miles on horseback, and read the Bible through fourteen times. Rev. King was a dedicated servant of God's. He labored unceasingly spreading God's word to everyone that was within his reach and power to do so. He did not retire from the ministry but continued up to a few years before he died in the year of 1870 at the age of ninety years young.--Ruth Gravitt

REV. JOHN KERR AND JUDGE JOHN KERR were servants of Beulah. One of the best methods of examining the lives of these men is to look at the aspects that stood out the most. In the case of Rev. John Kerr, one can examine the man and his times, the politician and the preacher.

On August 4, 1782, a child was born into a family of Scotch descent. The child grew to become the great Baptist statesman Rev. John Kerr. His birth took place along side the events of the American Revolution and the birth of a new nation. It would eventually happen that his rebirth would coincide with the birth of some exciting opportunities for expansion among Baptist. This denomination was finally moving to a point where they could enjoy the freedom and equality they had sought.

His father and mother were settled in Caswell County, North Carolina. Both were said to have been very pious, able, energetic, and intelligent people. It should have been no great surprise when young John became an avid reader and an eager learner.

As John matured, he became a Christian and had a good ministry, when he was urged to become involved in politics. In 1811, at the urging of friends, he left the ministry to become a candidate for a seat in Congress. It would turn out that he would be defeated in this first effort, but he was eventually elected and served with distinction for several years. There seemed to have been a mixed reaction to his political career. He did not do much preaching, but his peers in Congress thought highly of his ministerial calling and his Christian dedication. There are others who believe that his preaching and service to the Kingdom suffered for his venture into the political arena. For a time, he flirted with the idea of going into the legal profession, and with his intellect, he would probably have made a good lawyer. At any rate, he abandoned that notion to return to the pulpit. In later years, Rev. Kerr would acknowledge that his political life had hindered his spiritual usefulness.

Earlier in life, Kerr had been a school teacher. The state of religion was stormy as the winds of revivalism blew across the region. This was also a time of debate and schism. One evening, Kerr found himself in a revival meeting. He was there as a spectator looking for the fun and amusement of watching those who were religiously inclined. Unexpectedly, he fell under conviction

and was saved. One writer has compared him to Saul of Tarsus because of the dramatic nature of his conversion as well as the quick rise in influence and prominence. As a speaker, he was always in demand. It is told that he would preach for more than two hours at a time with no complaints from the congregation. If there was ever a time when Christianity needed a Paul, now was the time when a Rev. John Kerr was needed.

The majority of his ministry was spent in North Carolina and Virginia. He was eventually called to assume the pastorate of First Baptist Church, Richmond, Virginia. Upon accepting this call, he and his family moved to Richmond in 1825. Although there were some hard times in this ministry and he had to endure debate with some friends, Kerr still had a fruitful ministry in this city. He baptized over two hundred people in 1826 and well over fifty for each year after that. It was in that atmosphere of evangelism and growth that Kerr baptized nearly six hundred people in 1831. He was also influential beyond the local church. He served with a seminary in Virginia for a short period of time and was the President of the General Association of Virginia. He was also a leader in the movement that was instrumental in checking the expansion of Campbellism. He resigned the church in Richmond in 1833 and returned to North Carolina to do evangelistic work and was again in great demand. In this area, he was influential in the debate that was raging between Baptist groups that were interested in Christian education and missionary involvement and those that opposed this effort. Eventually, Rev. Kerr would be a primary leader of the pro-missions groups as they banded together to promote education and missions. He died on September 29, 1842.

Part of Rev. John Kerr's legacy to Baptists was his son, Judge John Kerr. He was a great orator, an important advocate of states' rights and a tough political opponent. He was an unsuccessful candidate for Governor, but he won races for Congress and the NC General Assembly. He also served as Superior Court Judge until his death on September 5, 1879. Judge Kerr is buried in Yanceyville, North Carolina.

His contributions to Baptists are varied. He served as a trustee and prime fundraiser for Wake Forest College. He was also Moderator of the Beulah Association and served two terms as President of the North Carolina Baptist State Convention.—Mike Wright

CALVIN GRAVES (1804-1877) was born in Caswell County, N.C. His formal education was received at William Bingham School, slightly east of Mebane, NC, and the 1823-24 session of the University of North Carolina. He studied law under his brother-in-law, Thomas Settle. His legal training was completed under Chief Justice Leonard Henderson and was admitted to the bar in 1827. Calvin Graves and Elizabeth Lea were married June 20, 1830, in Caswell County, N.C.

He was a member of the N.C. House of Representatives from 1840 to 1845 and at the 1842-43 session was speaker. From 1846 to 1849 Calvin Graves was State Senator; he was speaker of the 1848-49 session. A bill was before the senate to charter the North Carolina Railroad which was to run from east to west, rather than from South Carolina to Greensboro, Caswell County, N.C., and into Virginia. Graves voted for the east-west route. He had the courage to vote for what he thought was best for the State of North Carolina rather than the wishes of his constituency. That ended his political career.

Calvin Graves became a member of the Board of Trustees of the University of North Carolina in 1844 and continued until 1868 and was a trustee of Wake Forest College. He served the people of his county in many ways: Warden of the poor, 1831; trustee Yanceyville Baptist Church, 1834; trustee Milton Female Academy chartered by the General Assembly on December 24, 1844, which was under control of Beulah, Flat River, Roanoke and Dan River Associations. He was secretary of the Board of Trustees of Trinity School in 1840.

He was one of the outstanding laymen who served as moderator of Beulah Association.

In 1840 he helped to organized Trinity Church. He led in the revision of the association's constitution in 1845. His home and law office still stand on Highway 158 west of Yanceyville and are listed on the National Register of Historic Places.—M. Q. Plumblee

ELIAS DODSON was born in Virginia, October 27th, 1807. His youth and early manhood were spent on his father's farm, where he received the physical training and development which bore him with uninterrupted good health through fifty years of arduous and incessant toil. He also received such mental training as the country schools of that day could furnish. In 1832 he was converted to God under the preaching of John Kerr, and was baptized by William Blair. In 1835, having decided that it was his duty to preach the Gospel, he entered the Baptist Seminary, now Richmond College, and after completing the course of study went to William and Mary College, from which institution he graduated in 1838. The same year, at Grace Street Church, Richmond, he was ordained to the full work of the ministry. For a few years he was engaged as a missionary of the General Association of Virginia, preaching mostly in the Roanoke Association.

In 1844 he accepted an appointment as missionary of the Baptist State Convention for the Beulah Association. In this work he was greatly useful. In one county where there was no Baptist church, he baptized a small company of believers and gathered them into a church. By 1900, thirteen churches had sprung from that parent stem and the work of multiplication was still going on.

It was Dodson who first prominently and persistently brought before the Baptists of the State the importance of occupying the towns and growing villages. Not only by his pleadings and contributions, but also with the labor of his own hands, he helped to secure the first house of worship owned by the Baptists of Hillsborough. For a considerable time his plea for the towns seemed almost unheeded, but it bore fruit abundantly during the last eighteen years of his life.

Retiring from his position as missionary, he accepted the agency of the Home Mission Board of the Southern Baptist Convention for North Carolina. With the exception of a few years spent in Tennessee he gave his time and strength to this work, continuing in it as long as he was able to travel. In Wilmington, towards the close of November, 1882, he lay down to await the summons from on high.

He was never married. He cared for a widowed sister and her children with the wisdom and tenderness of a father; but the love of Christ filled up his whole heart as the preaching and the service of Christ filled up his whole life.

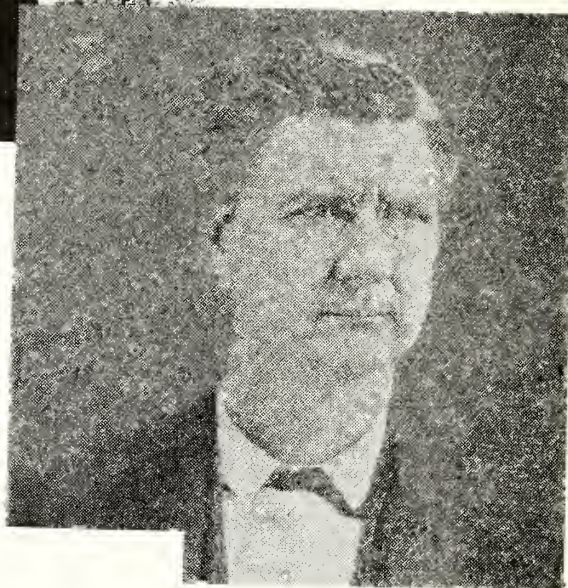
—J. D. Hufham

REV. F. H. JONES was born in Surry County, North Carolina, 1836. He received his education in the Beulah Institute in Madison, N.C., taught by that peerless teacher and preacher, Rev. L. H. Shuck. He was happily united in marriage with Miss Emma J. Brown, who stood by him through all the years to share his privations and rejoice with him in all the success that came to him. This union was blessed with seven children—five girls and two boys.

Jones gave his heart to Christ while yet a young man. He was baptized by Rev. C. W. Bessent. Soon after his connection with the church he felt the call to preach the gospel. He served faithfully in the ministry for more than fifty years. He possessed the evangelistic gift in an eminent degree and scores and hundreds made a profession of faith in the special meetings conducted by him. He traveled long distances and held meetings under bush arbors, in schoolhouses as well as in good church buildings, and rejoiced to see multitudes surrendering their lives to the service of Christ.



Calvin Graves



F.M. Jordan



J.H. Lamberth

As a pastor, he excelled. He went from house to house treating all with the same gentle consideration. He led his churches in their gifts to benevolent objects. He did pastoral work in twelve counties—in his native State and one in Virginia. He was pastor of the following churches: White Plains, in Surry County, N.C.; Booneville, in Yadkin; Bethel, in Iredell; Summerfield, in Guilford; Mars Hill, in Orange; Eatons, in Davie; Yanceyville, Trinity, Beulah, Lea Bethel, Milton, Shiloh and Kerr's Chapel, in Caswell; Hogan's Creek, Mt. Hermon, Leaksville, Providence, Beaver Island, Sharon, Fairview and Mt. Calvary, in Rockingham; Oak Ridge, in Stokes; New Friendship, in Forsyth; Roxboro and Epnesus, in Person; Chatham, Kentuck, Mt. Hermon, Ringold and Vandola, in Pittsylvania, Virginia.

He was moderator of Baptists Associations nearly all his life. For many years he was moderator of the Beulah Association, then of the Roanoke in Virginia, and last, of the Piedmont, embracing the churches near his home.

By the time of his death in 1911, he had traveled thousands of miles, preached hundreds of sermons, baptized 4000 persons—among these ten Baptist preachers,—built many houses of worship and presided over many religious assemblies.—H. A. Brown

REV. PATRICK HENRY FONTAINE was born at Fontainbleau, King William County, Virginia, on September 18, 1841, the fourth son of Rev. William Spottswood and Sarah Aylett Fontaine. When two years old he was taken with a violent illness which seemed to baffle the skill of the physicians. His parents seeing his eyes set in death, prostrated themselves beside the cradle and pouring out their hearts in agonizing prayer to God, promised if he would spare the child, they would dedicate him to His service. A direct answer came to this prayer, for he began to rally from that time and steadily recovered. He attended Rumford Military Academy for eight years, and attended the University of Virginia. When he was fourteen years of age he united with Sharon Baptist Church in King William County and was baptized by Rev. John Turpin. He preached his first sermon from the pulpit on the 3rd Sunday in July, 1860, when he was nineteen years old. His ordination took place at Colasse on September 28, 1863. The first year after the war he settled in Greensboro, N.C., where his father's family had preceded him a year before as refugees, their home having been broken up by a portion of the Union Army. He preached to the Greensboro Baptist Church for about a year, without charge, as this church was in a state of poverty. He organized many preaching places around Greensboro in a radius of several miles—at school houses, arbors, and under trees. In 1870 he accepted the charge of the Reidsville Church of which he was pastor for twelve years. While residing there he had charge of other churches at Leaksville, Madison and State Line. During these years he began his campaign for prohibition, he being the first to set on foot this movement in North Carolina. In 1883, he moved to Halifax County, Virginia. Here, he also labored enthusiastically for temperance. In 1894 he moved to Bethel Hill, Person County, N.C., where he lived until his death on March 29, 1915. He served Bethel Hill Church as pastor for sixteen years. His last field of labor was Granville County, where he labored longest and loved the people with unusual devotion. With almost his dying breath he repeated his desire to rest in their midst. He was buried in the Amis Chapel Baptist Church cemetery.—Harry Mathis

FRANCIS MARION JORDAN was born near Troy, N.C., in Montgomery County, on June 4, 1830. He was the youngest of seventeen children. He was named for Francis Marion, the "Swamp Fox" of the American Revolution, but he was known

as Frank. Converted at the age of thirteen, he was baptized at Forks of Little River Church by Elder Eli Phillips. He entered Wake Forest College in 1850 and was ordained to the gospel ministry at Forks of Little River Church in 1853. Before entering the pastorate, he taught school three years in Anson and Richmond counties.

He was pastor of three or four churches at a time from 1854 until 1874 in Orange and neighboring counties. His first pastorates were at Clement in Person County and Mars Hill in Orange County. He served at Clement thirteen years and Mars Hill twelve years.

In the twenty years that F. M. Jordan served in the Beulah Association, he attended nineteen of the annual sessions. His only absence came when he was sick with chills and fever. When it was learned that he could not be present due to illness, it was suggested that special prayer be offered for him. Dr. Wingate led in prayer, after which Dr. Hufham remarked that a man could afford to die every once in a while to have such a prayer as that prayed for him.

In 1874 he left the pastorate and went out as a state evangelist endorsed by the Baptist State Convention and continued in this until 1890. His diary records 282 sermons, 317 professions, and 219 baptisms during one year as an evangelist in North Carolina.

He labored nearly seventy years as a preacher of the gospel among North Carolina Baptists. He witnessed the conversion of more than seven thousands persons and personally baptized more than four thousand persons. He baptized in almost every creek and pool in North Carolina, as well as the Atlantic Ocean. He also preached in parts of Virginia, Tennessee, and Georgia.

He kept a diary for much of his life, which he used in writing his autobiography entitled, Life and Labors of Elder F. M. Jordan, published in 1899.

Outstanding men who were converted under his preaching included J. F. Love, who became secretary of the Foreign Mission Board; A. T. Robertson, Professor of Greek and New Testament at Southern Baptist Theological Seminary; C. E. Brewer, President of Meredith College; and William E. Poteat, President of Wake Forest College.

He died at Brevard, N.C., in Transylvania County on March 16, 1924. Headlines at the time of his death included: "The Passage of a Pioneer", "Oldest Preacher Gone", "The Last of the Tribe", "A Pioneer Crusader of the Spirit", "Pioneer Baptist Leader of State", and "Father of Israel".--Dr. Robert C. Frizendine

J. H. LAMBERTH was born in the county of Rockingham, and two miles from the town of Reidsville on June 4, 1854.

Left an orphan at a tender age he spent the last of his childhood and early youth in the home of his aged grandmother, Mrs. Pritchett, where his uncle, Mr. William Pritchett, taught him to work on the farm. He joined the Reidsville Baptist church and was baptized by Rev. P. H. Fontaine who was for ten years his pastor, and whom he always considered his father in the ministry. Bro. Lambeth was eighteen years old when he professed conversion. Not long after his profession of religion he was impressed with the thought that God wanted him to preach. After advising with experienced ministers as to what constitutes a call to preach, and after much deliberation and earnest prayer he decided to give himself wholly to the gospel ministry.

His early education was confined to an irregular attendance upon the public schools. He was twenty-four years old when he went to college. He spent four years, 1879-1883, at Wake Forest. In the fall of 1883 he entered Southern Baptist Theological Seminary at Louisville, Ky., where in May, 1885, he graduated in the full English course.

He was ordained to the full work of the ministry at Wake Forest College, June, 1884, and entered the pastorate in the fall of 1885, his field consisting of Roxboro, Ephesus, Clement, and Lea Bethel. During his eight years pastorate in Roxboro he preached at Antioch and Mill Creek also. He began the work that resulted in the formation of Lamberth Memorial Baptist Church in 1904.

At the time of his death in 1899 he was pastor of only one church—Ephesus.

As pastor, preacher and evangelist his life was abundantly fruitful, and he has left most substantial tokens of an honest and acceptable service.—W. B. Morton

NEHEMIAH JACKSON TODD was born April 20, 1888, in Bertie County, North Carolina. He was the oldest child of six children born to Littleton Washington Todd and Laura Turner.

All of his early childhood was spent working on the farm with the rest of the family until his teenage years when he went to sea to serve on a freighter taking cargo from Norfolk, Va. to other cities. A shipwreck in a fierce Atlantic storm changed his life forever. After being saved from the sea, he went back to North Carolina—back to the family, and back to the farm. It wasn't enough. He realized that God had plans for him.

Early one morning he left the mule and plow standing in the field to seek a neighbor's help in getting an education to enter the ministry. That fall he entered a one room school to begin his educational journey. By the end of the first term he was ready for high school.

There was a boarding school in Wingate, North Carolina, where he could work in order to attend school. While at Wingate he met and married Nora Wingate May 30, 1917. In the fall of 1918, he entered Wake Forest College where he worked long and hard hours at any job he could get in order to support the now growing family.

During his years at Wake Forest he served several churches in Wake and Chatam Counties. In 1922 he graduated from Wake Forest. That same year, five churches in Person County were looking for a minister to replace Rev. C. T. Plyborn whom God had called to another field. There he began his duties as a minister to Bethel Hill, Mill Creek, Providence, North Roxboro, and Antioch Baptist Churches.

Rev. Todd served the five churches until 1926 when Mill Creek and Bethel Hill decided to share a minister between them instead of with three other churches. These two churches continued under the leadership of Rev. Nehemiah J. Todd. Besides his duties as pastor he was interested and helpful in associational work. He was on the Executive Board several times, attended the State Convention in 1938.

Rev. Todd served his churches with dignity and love. He was an excellent teacher, a very strong and effective minister of the gospel and he supported everything that was good for the people.

On July 19, 1939, Rev. Nehemiah J. Todd passed away after seventeen years of devoted service, the Lord took him home. He shall always be remembered for faithfulness to the Lord and his churches.—Ruth Gravitt

EMMA HUMPHRIES BLALOCK and CAROL LEIGH HUMPHRIES represent Beulah's contribution to foreign missions.

Emma S. Humphries was born near Olive Branch Church, August 3, 1866, the daughter of Cooper Smith Humphries and Mary King Link. She received her early education in the county public school and in a private school sponsored by her father and some neighbors. Later she went to LaGrange, Georgia, to continue her studies. Returning to her home she began teaching at the Bethel Hill

Institute. She later taught in the Roxboro Town School, and Thomasville Orphan-age. While carrying on her work in the field of education, she knew the Lord was calling her to another field. The field of foreign missions was calling and Emma answered that call. On November 27, 1894, she began the long journey to the China field to begin her work among the Chinese. "The fields were white" and she was there to harvest for the Lord.

Emma met and married another missionary during her first two years in China. Rev. Thomas Lee Blalock a Baptist missionary from western North Carolina and Emma were married in China on February 18, 1869. Emma and Thomas continued their work in China.

Two children were born to Emma and Thomas Blalock but in early childhood both died and were buried in China.

Emma's motto was "What is worth doing at all is worth doing well". She lived this motto to the end. After serving twenty-four years as a missionary in China, God called Emma Humphries Blalock home on February 18, 1918. Emma was laid to rest in Taian, Shantung China beside her two children.

Emma's neice Carol Leigh Humphries is now serving in the Foreign Mission field.

Carol Leigh Humphries was born in the Bethel Hill Community, Person County, N.C., on December 6, 1923, the daughter of William Booker and Alice Marshall Pully Humphries.

After graduation from Bethel Hill School and East Carolina University with a B.A. degree, her first position was with that of Director of Religious Education at the Temple Baptist Church, Wilmington, N.C. During this time and while attending conferences at Ridgecrest she felt the call to the mission field and she felt the need for further study. In 1947 she graduated from WMU Training School, Southern Baptist Theological Seminary, Louisville, Kentucky, with a masters degree in Religious Education. From 1949-1951 she served as Field Worker at North Baptist Church, Dallas, Texas.

She also served as City Mission Worker. During this time she felt a call, but this time to foreign service. She prayed as did her friends and relatives to become a missionary in Africa. Her prayers were answered and in 1951 she was appointed to the Foreign Mission Board. First she was a teacher at Elam Memorial Girls School, Shaki, Nigeria, W. Africa (1952-1953); WMU, Ede, Nigeria, (1954-1958); WMU Worker, Jos, Nigeria, (1959-1965); WMU Director and Consultant for Northern Nigeria, (1966-present) which is her present mission today.--Ruth Gravitt

REV. and MRS. LOUIE VERNON COGGINS served faithfully in the Beulah Baptist Association for nearly thirty years.

Louie Vernon Coggins was born in Randolph County on June 6, 1890, to Isaac P. and Ida Frances Coggins. His young mother prayed that he would become a minister and called him her "preacher boy". She died when he was four years old, but the father remembered that prayer. When he married again, the family "religiously observed the Sabbath."

Louie surrendered his heart and life to Christ during a revival, when he was about fifteen years old. Later, he was baptized. He became sure of the Lord's call when he was graduated from Buie's Creek Academy (Campbell College) in 1914. That fall, he entered Wake Forest College. After graduating "cum laude" from Wake Forest in June of 1918, he entered the Southern Baptist Theological Seminary in Louisville, Ky., where he received his Master of Theology degree in the spring of 1921.

The climax of all his preparation and life of obedience to his Lord came when he accepted the call to become pastor of the Semora, N.C. "field" of rural

churches in July of 1921. This began his pastorate which lasted for twenty-seven years. This field consisted of five churches and their communities, scattered over Caswell and Person Counties. These five churches were Semora, Clement, Ephesus, Lamberth Memorial, and Lea Bethel. Faithfully and unselfishly he worked through the years: preaching two or three times each Sunday, conducting about 125 revivals, holding Vacation Bible Schools each summer, teaching Sunday School and mission study books, holding "Schools of Mission", officiating at weddings and funerals, and always caring for and loving the people of all the communities.

In 1947, Mr. Coggins suffered a serious heart attack. After making several attempts to take back the work, he resigned in 1948. On February 28, 1950, the Lord took him home to be with Him.

Reitha Hight Coggins was born on December 11, 1891, in Aurora, Missouri. She was led to Christ by her mother at home after a revival. She later attended the State Normal School at Springfield, Mo., now Southwest Missouri State University. After feeling that the Lord wanted her for Christian service, she enrolled in the WMU Training School in Louisville, Ky. She received a Bachelor of Missionary Training degree on May 31, 1920.

In August of 1920, she was appointed by the Southern Baptist Convention Home Mission Board to missionary work in Cuba. Because of problems with her health, she was forced to leave Cuba in December, 1924.

In January, 1925, Reitha accepted the position of Missouri State WMU Young People's Leader. In 1929, she married L. V. Coggins, a Baptist pastor in North Carolina. She then plunged into denominational work, and wrote monthly study programs for children throughout the Southern Baptist Convention from 1930-1933.

Along with her duties as a rural pastor's wife, she became WMU Associational Young People's Leader for ten years, 1937-1947. During many of those years, Mr. and Mrs. Coggins organized an associational camp held on the Clement church grounds. This camp bore the name "Camp Lou Reitha". The girls came first, and later the boys, bringing their food and bedding. Every minute was filled with Bible classes, mission study, recreation, singing and camp fire services. The lives of countless numbers of young people were touched for the glory of God.

After the death of her husband in 1950, Reitha and their daughter, Frances, returned to Missouri to be near Reitha's parents and family. Until her death on January 16, 1983, she lived her life totally for the Lord and His work.—Frances Coggins Martin

J. W. NOELL was born in Graham, N.C., in 1863. He was the second son of Robert A. Noell and Amelia Harden. The Noells moved to Roxboro, N.C., in 1890 and opened a tailor shop. J. W.'s father was a member of the Baptist church, serving as a deacon and a superintendent of the Sunday School.

Upon reaching adulthood in 1890, J. W. joined his brother John A. Noell as a partner in publishing the Roxboro Courier, a weekly newspaper. Following the death of John in 1922, J. W. became the owner. In 1935 he was joined by Jake Taylor. In 1939 the Roxboro Courier merged with the Person County Times owned by Sam Merritt and Maynard Clayton. They formed the Courier-Times. J. W. continued as editor throughout his life. At ninety-three years of age, he was the oldest active editor in the United States.

Mr. Noell served his county and state in many ways through the years. He was Postmaster for ten years, a charter member of the Rotary Club, President of the Chamber of Commerce, and President of the Roxboro Building and Loan Association.

J. W. followed his father in service to his church, Roxboro Baptist, serving as deacon and Sunday School Superintendent. He served the Beulah

Association through some of its most difficult days. Mr. Noell was elected Moderator in 1935 and served in that position until 1947. In 1951, the association dedicated its Minutes to J. W. Noell bestowing on him the title of Moderator Emeritus which he held until his death in 1961.—Ron Boswell

REV. ALGIE FLEMING YARBROUGH was born to Henry Mitchell Yarbrough and Ida Dixon Yarbrough in Person County, June 17, 1903, one of ten children. He and his family moved to Caswell County when he was a small child. He was educated in the local schools, Campbell College, and special study at Wake Forest College.

Mr. Yarbrough joined Shiloh Baptist Church when he was thirteen years old. He married Miss Fannie Sue Barker, a Caswell County native, on December 26, 1922. He was licensed to preach in 1929 and ordained in 1934. He preached his first sermon in a church in June, 1929. Before that time, he had preached in homes, yards, or anywhere he had an opportunity. He was not sure the Lord wanted him to be a preacher at first.

Mr. Yarbrough has served ten churches during his life. He served a Martinsville mission for two years before coming to Milton in 1937. It was through his and Mrs. Yarbrough's efforts that the Milton Baptist Church was re-organized after having been inactive since 1925. He was pastor at Milton for thirty years. He has been pastor of two Virginia churches—Sandy Creek and Alton. Other churches he has served were Princeton, N.C., and Sarbis. He served Beulah churches in addition to Milton which are Semora, Ephesus, Shiloh, and Blanch. He was Moderator of the Beulah Association for two full terms and he completed the term of another. He has served on many committees in the association. He preached the associational sermon on three occasions and at a Virginia association once.

Active in community affairs, Mr. Yarbrough was on the Milton Town Board of Commissioners for seven years. He was on a committee to improve the town cemetery before 1947 when work began there as a community project.

When asked what he considered his outstanding accomplishment, he replied: "Preaching from Sunday to Sunday". His life has been spent preaching, conducting funerals and weddings, and visiting his people. Even though he was hesitant about his calling at first, he now declares he is glad the Lord won because he is happy and content to have had a part in the work of the Kingdom.

Mr. and Mrs. Yarbrough have three daughters, Lila Virginia (Mrs. James Powell), Aretta Frances (Mrs. Neil Downing), and Bradeen Barker (Mrs. Clifton Short), five grandchildren, and four great-grandchildren. All three daughters are alumnae of Baptist Colleges, two of Wake Forest and one of Campbell.—Mrs. L. B. Satterfield

JOHN MORRALL WESLEY was born February 18, 1909, in a log cabin near Lenning, Halifax County, Virginia. He was the ninth child of William Henry and Luella "Ella" Dunnaway Wesley. When he was seven years of age, he started to school at Buffalo, a one room school. He attended Brookneal High School, but at the age of 16, he had to quit school to find work and help support the family. He worked for the Norfolk and Western Railroad for three years. In 1928 his family moved to Roxboro, N.C. John worked for the Roxboro Cotton Mill, the Norfolk and Western Railroad, worked as a prison guard, prison foreman, truck driver, Roxboro Lumber Company, and at Camp Butler.

In 1933, John met and then married Elizabeth Taylor Echols. They had four children. In 1949, John M. Wesley entered a new undertaking—a call to the ministry, a call he reports he had received many years before. On July 17, 1949, he was examined at Ca-Vel Baptist Church to determine his eligibility for the

ministry. Rev. H. R. Starling, asked John to preach that night. After the sermon he was licensed to preach. The next Sunday, he was called to Theresa Baptist Church in Person County, a pastorate he held for twenty-six years. About this time he entered Southeastern Baptist Theological Seminary, Wake Forest, where he earned an Associate of Divinity Degree. In 1954, he accepted a call to Bethany Baptist Church. During a two year period he also served Rock Grove Baptist Church in a dual pastorate. In 1955, he also became pastor of Olive Branch Baptist Church. For a twelve year period, he served all three churches. On September 30, 1975, John M. Wesley retired from Theresa. For the following seventeen months he served as interim pastor at several churches. On March 1, 1977, he accepted a second call to Bethany Baptist Church.

Rev. Wesley served for two years as President of the Beulah Baptist Ministers Conference, Moderator of the Beulah Baptist Association for two years and President of the Christian Action League for ten years. He has received various honors for his leadership in the county, state, and nation. In his thirty-five years of ministerial service, he has preached in over 125 churches, led 164 revivals, conducted over 900 funerals, officiated at over 500 weddings and preached more than 6000 sermons.--Hassell Lamm

REV. HASSELL LAMM, SR. was born July 2, 1917, at Spring Hope, N.C., Nash County. He is the son of Daniel and Fannie Lamm. He graduated from Spring Hope High School in 1938. In the fall of 1938 he entered Wake Forest College as a ministerial student. He went two years. Due to his mother's death he had to stop. He worked for the Atlantic Coastline Railway Company, Rocky Mount, N.C. In 1944 he met Margaret Booth and on March 7, 1945, they were married. He worked for Provident Life Insurance Company. In 1947 their first child was born, Margaret Carol.

Hassell felt that God had called him into the ministry and he should return to Wake Forest to complete his education. He sold his house, and his family moved to Wake Forest, January, 1948. He attended school in the morning and worked second shift at a mill. He graduated from Wake Forest, June 5, 1950, with a Bachelor of Science Degree. In 1950, he received a call to Chase City, Va., to Black Branch and Mt. Zion Baptist Churches. He was ordained into the Gospel Ministry by the First Baptist Church, Rocky Mount. In 1951 he moved to South Boston, Va., to a field of three churches, Alton, Black Walnut, and Crossroads. After two years Black Walnut went full time. Hassell received a call to Beulah Baptist Association as Associational Missionary in 1956. Two sons Hal and Tom were born in 1956 and 1958. Hassell attended Southeastern Baptist Theological Seminary from 1958 to 1962, and received the Master of Divinity degree.

The first several years of his ministry in Beulah a week of RA and GA Camp was held at Park Springs. It was staffed by pastors mostly and some lay people. During his ministry in Beulah, three churches have been started: Somerset, Westwood, and Timberlake. Missions giving has increased from \$39,035 in 1956 to \$295,947 in 1983, and the value of church property from \$1,051,050 in 1956 to \$8,806,852 in 1983. Several World Missions Conferences have been held, with an excellent Mission Fair. He has participated in many other World Mission Conferences in other associations. He and his wife, Margaret, worked with the Baptist State Convention Sunday School at Caswell Baptist Assembly for many years.

Hassell Lamm Day was held Sunday, October 5, 1975, at the Roxboro Baptist Church celebrating his twentieth anniversary with Beulah Baptist Association. A plaque was presented to Mr. Lamm, "We The People of Beulah Baptist Association Present This Plaque to Our Superintendent of Missions, Rev. Hassell Lamm in Appreciation For Twenty Years of Faithful Leadership and Dedicated Service."

—Ron Boswell

BEULAH CHURCHES BY DATE OF ENTRANCE

DATE ADMITTED	CHURCH	COUNTY	CURRENT ADDRESS
1834	Beulah	Caswell	Star Route 1, Yanceyville 27379
1834	Clement	Person	Rt. 2 Box 199 Hurdle Mills 27541
1834	Yanceyville	Caswell	Yanceyville 27379
1836	Cane Creek	Orange	Rt. 3 Box 114-A Hillsborough 27278
1837	Ephesus	Person	Rt. 1 Semora 27343
1837	Mars Hill	Orange	Rt. 1 Box 359 Hillsborough 27278
1837	Mill Creek	Person	Rt. 5 Box 131 Roxboro 27573
1837	Pennell		EXTINCT
1841	Leaksville	Rockingham	EXTINCT
1841	Madison	Rockingham	P.O. Box 209 Madison 27025
1841	Trinity	Caswell	Rt. 1 Box 120 Reidsville 27320
1843	Milton	Caswell	P.O. Box 26 Milton 27305
1843	Kerr's Chapel	Caswell	Rt. 2 Elon College 27244
1844	Reidsville	Rockingham	409 S. Main St. Reidsville 27320
1847	Friendship	Stokes	Rt. 1 Box 244 Germanton 27019
1847	Goodwill	Forsyth	3110 Piney Grove Rd. Kernersville 27284
1847	Judson	Stokes	EXTINCT
1847	Mount Airy	Surry	714 N. Main St. Mt. Airy 27030
1849	Elm Grove	Guilford	EXTINCT
1849	Mount Herman	Orange	EXTINCT
1850	Greensboro, First	Guilford	P.O. Box 5443 Greensboro 27403

BEULAH CHURCHES BY DATE OF ENTRANCE

Page - 2 -

DATE ADMITTED	CHURCH	COUNTY	CURRENT ADDRESS
1851	Mount Olive	Stokes	Rt. 3, Box 155 King 27021
1854	Hillsborough, F	Orange	P.O. Box 734 Hillsborough 27278
1854	Mayfield	Rockingham	EXTINCT
1858	Cool Springs	Orange	EXTINCT
1859	Red Bank	Forsyth	P.O. Box 39 Germanton 27019
1860	Providence	Person	532 Virgilina Rd. Roxboro 27573
1860	Summerfield	Guilford	P.O. Box 25 Summerfield 27358
1863	Beaver Island	Rockingham	Rt. 1 Mayodan 27027
1867	Oak Ridge	Stokes	Rt. 1 Box 62 Sandy Ridge 27046
1872	Winston-Salem, First	Forsyth	Fifth and Spruce St. Winston Salem 27107
1874	Providence	Caswell	Rt. 1 Box 9 Providence 27315
1877	Buchanon	Caswell	EXTINCT
1877	Sharon	Rockingham	Rt. 8 Box 260 Reidsville 27320
1878	Shiloh	Caswell	Rt. 1 Box 112 Milton 27305
1878	Waughtown	Forsyth	1538 Waughtown St. Winston Salem 27107
1880	Beck's	Forsyth	5505 Beck's Church Rd. Winston Salem 27106
1880	Westfield	Surry	Rt. 2 Box 7 Westfield 27053
1881	Providence	Rockingham	Rt. 1 Box 479 Stoneville 27048

BEULAH CHURCHES BY DATE OF ENTRANCE

Page - 3 -

DATE ADMITTED	CHURCH	COUNTY	CURRENT ADDRESS
1882	Roxboro	Person	P.O. Box 345 Roxboro 27573
1883	Oak Grove	Stokes	Rt. 1 Box 166 Madison 27025
1884	Lewisville	Forsyth	P.O. Box 327 Lewisville 27023
1884	Peters Creek	Stokes	Rt. 1 Box 100 Lawsonville 27022
1885	Mount Hermon	Rockingham	Rt. 3 Box 311 A Reidsville 27320
1889	Lea Bethel	Caswell	Rt. 1 Prospect Hill 27314
1889	Ruffin-Stacey	Rockingham	Rt. 7 Box 528 Reidsville 27320
1903	Blanch	Caswell	Rt. 1 Box 42½ Blanch 27212
1904	Lamberth Memorial	Person	Rt. 1 Roxboro 27573
1906	Thompsonville	Rockingham	Rt. 10, Box 74 Reidsville 27320
1907	Semora	Caswell	Semora, 27343
1912	Baynes	Caswell	Rt. 3 Box 274 Burlington 27215
1912	Bethel Hill	Person	Rt. 5 Roxboro 27573
1913	Milville Mission	Person	EXTINCT
1913	Rock Grove	Person	Rt. 2 Roxboro 27573
1916	Antioch	Person	Rt. 3 Timberlake 27583
1917	North Roxboro	Person	P.O. Box 3667 Roxboro 27573
1922	Berry's Grove	Orange	Rt. 2 Box 536 Timberlake 27583

BEULAH CHURCHES BY DATE OF ENTRANCE

Page - 4 -

DATE ADMITTED	CHURCH	COUNTY	CURRENT ADDRESS
1922	Mount Adar	Orange	Rt. 5 Box 72 Mebane 27302
1934	High View	Person	Rt. 6 Box 70 Roxboro 27573
1934	Theresa	Person	Rt. 5 Box 413 Roxboro 27573
1935	Cavel	Person	1885 N. Main St. Roxboro 27573
1939	Lamberth Hill	Person	EXTINCT
1939	Old Lea Bethel	Caswell	Rt.1 Leasburg 27291
1945	Bethany	Person	Rt. 1 Rougemont 27572
1945	Montwood	Person	2254 Boston Rd. Roxboro 27573
1945	Mt. Harmony	Person	Rt. 1 Box 50-B Rougemont 27572
1945	Olive Branch	Person	Rt. 2 Roxboro 27573
1949	Front Street	Person	410 Long Avenue Roxboro 27573
1953	Calvary	Person	Rt. 6 Box 90 Roxboro 27573
1961	Welcome	Caswell	Rt. 1 Milton 27305
1962	Somerset	Person	1545 Old Durham Rd. Roxboro 27573
1963	Westwood	Person	P.O. Box 183 Roxboro 27573
1978	Timberlake	Person	Rt. 1 Timberlake 27583

Compiled by Hassell Lamm.

CHURCHES OF THE BEULAH BAPTIST ASSOCIATION

Alphabetical Listing

NAME OF CHURCH	DATE ORGANIZED	FORMER ASSOC.	1ST IN MINUTES	REMARKS
1. Antioch Person Co.	1858	Flat River	1916	
2. Baptist Chapel	1949	None	1949	Not listed in 1950 min.
3. Baptist Memorial Caswell Co.	1912 4 Ag	None	1913	Formerly Baynes Mission. Became Baynes Chapel in 1920.
4. Baynes Chapel Caswell Co.	1912 4 Ag	None	1920	Formerly Baptist Memorial. Became Baynes 1927.
5. Baynes Mission Caswell Co.	1912 4 Ag	None	1912	Became Baptist Mem. in 1913.
6. Beaver Island Rockingham Co.	1862	None	1863	Dism. to Pilot Mtn. in 1891.
7. Beck's Forsyth Co.	1880 29 My	None	1880	Dism. to Pilot Mtn. in 1891.
8. Berry's Grove Orange Co.	1888 17 Mar	Mount Zion	1922	Committee appt. to ask church to join assoc. in 1922. In 1923 they reported the church had taken the invitation under advisement.
9. Bethany Person Co.	1883 6 Ag	Flat River	1945	
10. Bethel (Hill) Person Co.	1779	Flat River	1912	"Hill" added, 1936.
11. Beulah Caswell Co.	1834		1837	Charter member. (BR 7 Ja 1835 3:2)
12. Blanche Caswell Co.	1903	None	1903	
13. Buchanan Caswell Co.	1877 6 May	None	1877	Dism. to Piedmont 1893.
14. Calvary Person Co.	1946	None (?)	1877	Admit. under watch-care 1953. Admit. fully in 1954.

BEULAH BAPTIST ASSOCIATION

Page - 2 -

NAME OF CHURCH	DATE ORGANIZED	FORMER ASSOC.	1ST IN MINUTES	REMARKS
15. Cane Creek Orange Co.		Sandy Creek	1837	Admit. in 1837 to Assoc. In MOUNT ZION, 1871.
16. Cavel Person Co.	1934	None	1935	Known as McGregor Mem. 1937-1940. Became Cavel in 1940.
17. Clement Person Co.	1833		1837	Char. mem. (BR 7 Ja 1835, 3: Assoc. met with in 1835
18. Cool Spring (E) Orange Co.	c 1858-1880	None	1858	Not listed after 1880.
19. Country Line.....1834 Caswell Co.		Country Line.....1837 Split from Country Line		Char. mem. (BR 7 Ja 1835, Assoc. met with in 1841. Last in min. 1843 as Country Line Yanceyville became Yanceyville c 1843/44.
20. Elm Grove (E) Guilford co.	1849-c1892 14 F	None	1849	Last in min. 1892.
21. Ephesus Person Co.	1835 21 No.	None	1837	Church voted to join assoc in 1836. Assoc. met with in 1837. Granted letter to join Flat River in 1909 but did not.
22. Friendship Stokes Co.	1847 June 30	None	1847	Dism. to Pilot Mtn. 1885.
23. Front Street Person co.	1949	None	1950	
24. Goodwill.....1847 Forsyth Co.	June 29	None.....1847		Formerly an arm of Madison. Dism. to PILOT MT., 1885.
25. Greensborough (E) Guilford Co.	1850-c1858 28 S	None	1850	Arm of Madison. Admit to assoc. in 1851. Dism. to Liberty 1856. Reported ex- tinct in 1859.
26. High View Person Co.	1933	None	1934	

BEULAH BAPTIST ASSOCIATION

Page - 3 -

	NAME OF CHURCH	DATE ORGANIZED	FORMER ASSOC.	1ST	REMARKS
				IN MINUTES	
27.	Hillsborough Orange Co.	1853 19 N	None	1854	Dism. to Mt Zion 1870
28.	Hogan's Creek Rockingham Co.	1844 15 Ag	None	1845	Became Reidsville 1872.
29.	Judson (E) Stokes Co.	1847-1861 July 2	None	1847	Mem. requested to join other churches and dis- solve in 1861.
30.	Kay Fork Stokes Co.	1883	None	1883	Dism. to Pilot Mtn. 1885. Became Oak Grove 1885 (?).
31.	Kerr's Chapel Caswell Co.	1843 11 Nov.	None	1845	Formerly Sycamore Grove. Split from Brush Arbor P.B.
32.	Lamberth Hill (E) Caswell Co.	1939-60	None	1904	Dropped from assoc. in 1960.
33.	Lamberth Mem. Person Co.	1904 24 Ap	None	1904	
34.	Lea Bethel Caswell Co.	1890 June 8	None	1889	Listed as mission 1889. Admit to assoc. 1890.
35.	Leaksville Rockingham Co.	1839	None	1841	Admit to assoc. c1840. Dism. to Pilot Mtn. 1885. Dism to Pilot Mtn. 1885.
36.	Lewisville Forsyth Co.	1883 19 My	None	1884	
37.	Liberty Grove Rockingham Co.	1844 15 Ag	None	1844	Constituted since last assoc. and attended. Became Hogans Creek, 1845.
38.	Longhurst Person Co.	c1913	None	1913	Petition delayed un- til 1916. Became N. Roxboro 1917-1946. Became Longhurst in 1946. Church claims 1919 org. date.
39.	McGregor Mem. Person Co.	1937	None	1937	Formerly Cavel Became Cavel 1940.

BEULAH BAPTIST ASSOCIATION

Page - 4 -

NAME OF CHURCH	DATE ORGANIZED	FORMER ASSOC.	1ST IN MINUTES	REMARKS
40. Madison Rockingham Co.	1841 6 Nov.	None	1841	Committee appt. to const. in 1841. Admit. in 1842. Dism. to Pilot Mtn. 1891.
41. Mars Hill Orange Co.	1834 29 Je	None ?	1837	Admit. to Mt Zion 1876.
42. Mayfield (E) Rockingham Co.	1854-c1877	None	1854	Not listed after 1877.
43. Mill Creek Person Co.	1835 21 J1	None	1837	Church voted to join assoc. in 1836. Dism. and joined Flat River 1870. Re-admit. 1916.
44. Millville Mission (E)	1913-14	None	1913	Not listed after 1914.
45. Milton I (E) Caswell Co.	1844-c1928 29 Je	None	1843	Admit. as arm of Yanceyville. Not listed after 1928.
46. Milton II Caswell Co.	1937 13 June	None	1937	
47. Mitchell Chapel Person Co.	1944	None	1945	Became Montwood in 1948.
48. Mount Adar Orange Co.	1889	X	1922	Committee appt. to ask church to join assoc. in 1922. Com. unable to visit in 1923.
49. Montwood Person Co.	1944	None	1948	Formerly Mitchell Chapel.
50. Mount Airy (E) Surry Co.	1847-1970 July 2	None	1847	Dism. to Yadkin 1860. Yadkin admit. White Plains in 1860 with same pastor & clerk.
51. Mount Harmony Person Co.	c1855	Flat River	19451945	
52. Mount Herman Rockingham Co.	1885	None	1885	Dism. to Pilot Mtn. 1885.
53. Mount Hermon Orange Co.	1848 June 24	None	1849	Dism. to Mt. Zion 1870.

BEULAH BAPTIST ASSOCIATION

Page - 5 -

NAME OF CHURCH	DATE ORGANIZED	FORMER ASSOC.	1ST IN MINUTES	REMARKS
54. Mount Olive Stokes Co.	1851 J1 15	None	1851	Dism. to Pilot Mtn. 1885.
55. North Roxboro Person Co.	1913	None	1917	Became Longhurst in 1951. Became North Roxboro, 1975.
56. Oak Ridge Stokes Co.	1866 D	None	1867	Dism. to Pilot Mtn. 1885.
57. Old Lea Bethel Caswell Co.	1939	None	1939	
58. Olive Branch Person Co.	1826 1 May	Flat River	1945	Dism. to another assoc. 1954. Re-admit. 1955.
59. Peters Creek Stokes Co.	1884	None ?	1884	Dism. to Pilot Mtn. 1885.
60. Pennell (E) ?	1837-c1840	None	1837	1840 min. missing. Not in 1841 Minutes. Formerly arm of Yancey- ville.
61. Providence Caswell Co.	1874 29 My	None	1874	Admit. as recently const. Church claims const. 1862.
62. Providence Person Co.	1860	None	1860	Admit. as recently const. Admit. to Flat River 1877. Re-admit. from Flat River 1916.
63. Providence Rockingham Co.	1879 17 Mr	Blue Rige, Va.	1881	Dism. to Pilot Mtn. 1885.
64. Red Bank Forsyth Co.	1859	None	1860	Formerly Town Fork, Dism. to Pilot Mtn. 1885.
65. Reidsville Rockingham Co.	X	None	1872	Formerly Hogan's Creek. Dism. to Piedmont 1894.
66. Rock Grove Person Co.	1906 6 N	Flat River	1913	Dism. to Flat River 1923. Re-admit. from Flat River 1945.
67. Roxboro First Person Co.	1882 March 12	Flat River	1882, 1912	Orgn. reported in 1882. Admit. from Flat River 1912. Became Roxboro First 1932.

PEULAH BAPTIST ASSOCIATION

Page - 6 -

NAME OF CHURCH	DATE ORGANIZED	FORMER ASSOC.	1ST IN MINUTES	REMARKS
68. Ruffin Rockingham Co.	1890	None	1889	Listed as mission. Admit. to assoc. 1890. Admit. to Piedmont 1895. Became Ruffin- Stanley 1932.
69. Semora Caswell Co.	1907	None	1907	
70. Sharon Rockingham Co.	1876	None	1877	Dism. to Pilot Mtn. 1893.
71. Shiloh Caswell Co.	1878 12 F	None	1878	
72. Somerset Person Co.	1962	None	1962	Formerly a mission
73. Summerfield Guilford Co.	1860	None	1860	Dism to Pilot Mtn. 1891.
74. Sycamore Grove Caswell Co.	1843 11 N	None	1843	Arm of Trinity. Became Kerr's Chapel March 1845.
75. Thompsonville Rockingham Co.	1906	None	1906	Dism. to Dan Valley 1953.
76. Town Fork Forsyth Co.	1859	None	1859	Admit. as recently org. Became Red Bank 1860.
77. Timberlake Person Co.	1978 Oct 22	None	1979	Watchcare. Admit. fully, 1980.
78. Trinity Caswell Co.	1840	None	1841	1840 min. missing. Listed 1841 but not admit. so probably admit. to assoc. in 1840. Dism. to Dan Valley in 1961.
79. Theresa Person Co.	1934	None	1934	Admit. as newly org.
80. Waightown Forsyth Co.	1878 My	None	1878	Dism. to Pilot Mtn. 1885.
81. Welcome Caswell Co.	1953-1968	None (?)	1961	Dropped from assoc. in 1968. because they had refused to send reports and had be- come Independent Fundamentalists.

BEULAH BAPTIST ASSOCIATION

Page - 7 -

NAME OF CHURCH	DATE ORGANIZED	FORMER ASSOC.	1ST IN MINUTES	REMARKS
82. Westfield Surry Co.	1879	None	1880	Dism. to Pilot Mtn. 1889.
83. Westwood Person Co.	1964 Ja	None	1963	Mission of Roxboro First. Admit. to assoc. 1964
84. Winston Forsyth Co.	1871	None	1872	Dism. to Pilot Mtn. 1885.
85. Yanceyville First	c1835	None	1843	Listed as Countryline- Yanceyville 1843. Became Yanceyville c1834/44.
				John R. Woodard, Director Baptist Historical Collection August 27, 1970
Greensboro	1859 Mar 13	None	1859	Became West Washington St., 1887. Formerly Greensboro. Dism. to PIEDMONT, 1894.

Compiled by John R. Woodard.
Typed by Sandra Pleasant.

PASTORS WHO HAVE SERVED IN THE BEULAH BAPTIST ASSOCIATION

Absher, Herman C.—Lamberth Memorial
 Adams, J.J.—Beulah, Milton, Shiloh
 Albert, James—Ephesus
 Allen, Alvin—Old Lea Bethel
 Allgood, I.T.—Shiloh
 Allison, H.T.—Beulah, Milton,
 Providence (C), Shiloh
 Ambrose, Albert—Lamberth Memorial,
 Lea Bethel
 Armstrong, James E.—Milton
 Armstrong, Joseph E.—Shiloh,
 Providence (C), Yanceyville
 Ayers, Kenneth—Westwood
 Ayers, Robert E.—Baynes, Kerr's
 Chapel
 Baker, James E.—Antioch, Berry's
 Grove, Mt. Harmony
 Baltzger, Douglas—Mt. Harmony
 Bancom, H.W.—Lea Bethel
 Barrett, W.C.—Ephesus
 Bass, Bill—Ephesus
 Bass, J.H.—Mill Creek
 Bass, Richard—Semora
 Bass, Sam—Olive Branch
 Bateman, B.J.—Shiloh
 Bateman, R.J.—Beulah, Clement,
 Lea Bethel, Milton
 Baucom, H.W.—Clement
 Baucom, W.T.—Yanceyville
 Baughn, Dean—Antioch
 Baynard, Robert W.—Somerset
 Beacham, E.F.—Olive Branch
 Beal, B.C.—Rock Grove
 Beam, J.A.—Antioch, Behtel Hill,
 Calvary, Mt. Harmony, Olive
 Branch
 Beard, Richard M.—Front Street
 Beeker, S.L.—Providence (C)
 Bennett, J.L.—Roxboro
 Berry, B.E., Jr.—Mill Creek,
 Westwood
 Bettini, G. Milton—Providence (P)
 Betts, John T.—Ephesus
 Bishop, Clarence H.—High View
 Bishop, Gary—Rock Grove
 Bishop, George—Yanceyville
 Blackmon, Cleatus—Montwood
 Blair, D.A.—Ephesus
 Boney, L.B.—Lamberth Memorial
 Booker, E.B.—Antioch, Berry's
 Grove, Mt. Harmony
 Boswell, Ron—Clement
 Bowen, J.D.—Berry's Grove
 Bowman, J.M.—Calvary
 Bowman, J.N.—Providence (P)
 Bowman, Jim—Ca-Vel
 Branscome, Mike—Berry's Grove
 Braswell, Fred—Bethel Hill
 Braswell, Worth—Montwood
 Brethern, N.C.—Mt. Harmony
 Brizendine, Robert C.—Providence(P)
 Brooks, J. Boyce—Roxboro
 Brooks, John—Bethel Hill
 Brown, Herbert—Theresa
 Brown, R.L.—Clement, Lamberth
 Memorial, Lea Bethel
 Buchanan, Bobby C.—Front Street
 Buchanan, Jerreal B.—Providence(P)
 Burton, Carl H.—Providence (P)
 Byerly, E.W.—Baynes, Kerr's Chapel
 Byerly, J. Ray—Baynes, Kerr's
 Chapel
 Byrun, J.T.—Clement
 Caldwell, C.A.—Berry's Grove
 Campbell, O.A.—Clement
 Cannady, E.H.—Clement
 Carver, J. Stanley—High View
 Cavanis, A.B.—Bethel Hill
 Chapman, James—Baynes, Kerr's
 Chapel
 Chappell, L.M.—Shiloh
 Chappell, L.N.—Beulah, Kerr's
 Chapel, Lea Bethel, Milton,
 Yanceyville
 Chisenhall, P.E.—Old Lea Bethel
 Clark, R.E.—Berry's Grove
 Cline, Stanley—Milton
 Clopton, Abner—Milton
 Coggins, L.V.—Clement, Ephesus,
 Lamberth Memorial, Lea Bethel,
 Semora
 Coleman, Dick—Mt. Harmony
 Coleman, Henry E.—Calvary
 Coley, J.C.—Providence (P)
 Coley, J.L.—Antioch, Ca-Vel,
 North Roxboro
 Collier, Arthur—Clement
 Cone, William B.—North Roxboro
 Cooper, Donald—Berry's Grove
 Cox, Belvin—Mt. Harmony
 Craig, D.C.—Mt. Harmony
 Crater, Jack—Rock Grove
 Croom, Jesse—Baynes, Kerr's
 Chapel

- Crouch, Henry—Clement, Lamberth Memorial, Lea Bethel, Semora
 Crowe, Milton—Calvary
 Cumbee, Ray L.—North Roxboro, Rock Grove
 Currin, Joe B.—Bethany, High View, Mt. Harmony, Olive Branch, Rock Grove
 Daniel, Paul—Clement
 Davis, Ernest—Mt. Harmony
 Davis, J.F.—Beulah, Blanch, Milton, Providence (P), Shiloh
 Davis, Robert S.—Ephesus
 Dawson, L.H.—Milton, Semora
 Dodson, Elias—Beulah, Kerr's Chapel
 Duffey, Thomas E.—Lamberth Memorial
 Duncan, V.E.—Shiloh
 Dunevant, J.A.—Beulah, Old Lea Bethel
 Dunkel, Dan J.—Antioch, Berry's Grove
 Early, Dwight, Jr.—Lamberth Memorial, Somerset
 Edwards, Robert Lee—Calvary
 Ellen, M.H.,—Mt. Harmony
 Eller, Neal—Berry's Grove
 Elliott, L.G.—Roxboro
 Ellis, J.A.—Clement, Lamberth Memorial, Lea Bethel
 Ellyson, Stiles—Mt. Harmony
 Epperson, E.L.—Beulah
 Epperson, Earl—Shiloh
 Faulkner, —Antioch
 Faulkner, J.F.—Shiloh
 Faulkner, J.K.—Ephesus, Milton, Semora
 Faulkner, O.—Ephesus
 Ferrell, Earnest—Old Lea Bethel
 Finklea, John—Rock Grove
 Fontaine, P.H.—Bethel Hill, Olive Branch
 Fortner, James—Front Street
 Fowler, J. Wade—Providence (P)
 Fox, Nathaniel W.—Front Street
 Funderburke, J.F.—Bethel Hill, High View, Mill Creek
 Futch, Ray—Baynes
 Gault, Ben—Clement
 Gaze, Ted—Clement, Semora
 Gibson, Alfred—Lea Bethel
 Godfrey, Norman D.—Kerr's Chapel
 Gooch, E.D.—Calvary
 Goode, W.E.—Roxboro
 Gordon, J.H.—Calvary, Mt. Harmony, Providence (P)
 Gordon, Jim—Rock Grove
 Grandal, Pete—Berry's Grove
 Gravitte, O.C.—Ca-Vel
 Green, J.R.—Berry's Grove
 Griffen, George W.—Beulah
 Grow, Ralph—Antioch
 Guthrie, W.B.—Baynes, Kerr's Chapel
 Hackney, —Antioch
 Hackney, J.A.—Baynes, Berry's Grove, Beulah, Milton, Providence (C), Shiloh, Yanceyville
 Hairfield, C.A.—Bethany
 Hall, W.G.—Clement, Ephesus, Lamberth Memorial, Lea Bethel
 Hamby, A.C.—Berry's Grove
 Hancock, John W.—Old Lea Bethel
 Hancock, L.H.—Calvary
 Handcock, Jimmie—Mill Creek
 Hardwick, Joel F.—Ephesus
 Hardy, Paul—Yanceyville
 Harrelson, Claude—Providence (C)
 Harris, —Lamberth Memorial
 Harris, D.J.—Beulah, Kerr's Chapel, Lea Bethel, Providence (C)
 Harris, Edward—Lamberth Memorial
 Harris, George—Bethany
 Hart, T.W.—Bethany, Mt. Harmony, Olive Branch
 Hartsell, Paul—Clement, Ephesus, Lamberth Memorial, Lea Bethel, Semora
 Hawkins, Danny—Antioch, Timberlake
 Hawks, Leon—Berry's Grove
 Hayes, A.C.—North Roxboro
 Hayes, Auburn—Calvary
 Hayes, Foy—Bethany
 Hedrick, Larry—Baynes, Kerr's Chapel
 Hester, J.M.—North Roxboro, Roxboro
 Hill, Robert—Old Lea Bethel
 Hoard, —Kerr's Chapel
 Hocutt, J.C.—Berry's Grove
 Hodges, M.F.—Clement, Lamberth Memorial, Lea Bethel, Semora
 Holbrook, Bill—Mill Creek
 Holloway, L.M.—Beulah, Milton, Shiloh
 Hood, C.W.—Baynes, Kerr's Chapel, Providence (C), Yanceyville
 Hord, A.T.—Berry's Grove
 Horner, T.J.—Bethany
 Horner, Thomas—Olive Branch
 Hovis, R.W.—Antioch, Berry's Grove, High View, Montwood, Mt. Harmony, North Roxboro, Old Lea Bethel

- Howell, J.K.—Beulah, Kerr's Chapel, Lea Bethel
 Howell, J.R.—Yanceyville
 Howell, Ray, III—Roxboro
 Hoyle, Michael—Calvary
 Hudson, Charles—Bethany
 Hudson, W.M.—Bethany
 Humphries, C.A.—Mt. Harmony
 Humphries, C.G.—Providence (P)
 Humphries, Cornelius—Olive Branch
 Humphries, J.H.—Mt. Harmony
 Humphries, James—Olive Branch
 Humphries, Nealy—Providence (P)
 Hutchingson, J.H.—Olive Branch
 Hutchmacher, Leroy—Front Street
 Israel, Frank L.—Blanch, Providence (C)
 Israel, T.L.—Shiloh
 Ivey, S.—Beulah
 Jackson, J.B.—Beulah, Ephesus
 Jackson, Morris—Mill Creek
 James, J.J.—Ephesus, Milton, Yanceyville
 Jenkins, A.C.—Bethany
 Jenkins, C.O.—Providence (C)
 Johnson, A.M.—Semora
 Johnson, Dan—Calvary
 Johnson, James F.—Semora
 Johnson, Kenneth—Ca-Vel
 Johnson, W.I.—Ca-Vel
 Johnson, Waylon—Semora
 Johnston, Wayland—Rock Grove
 Jones, C.G.—Providence (C)
 Jones, F.H.—Beulah, Ephesus, Kerr's Chapel, Shiloh, Yanceyville
 Jones, J.B.—Providence (C)
 Jones, J.R.—Beulah, Milton, Shiloh, Yanceyville
 Jones, R.H.—Providence (P), Rock Grove
 Jones, W.J.—Clement, Lea Bethel
 Jordon, F.M.—Antioch, Bethel Hill, Clement, Kerr's Chapel
 Joyner, Gordon—Westwood
 Keller, O.A.—Kerr's Chapel, Providence (C), Yanceyville
 Keller, Roy D.—Providence (C)
 Kerley, Clyde—Bethel Hill
 Kesterson, Paul—Front Street
 Ketner, Edd—Baynes, Kerr's Chapel
 King, James—Bethel Hill, Ephesus, Mill Creek, Olive Branch
 King, Thomas—Ephesus, Mill Creek
 Knight, B.B.—Montwood, Theresa Knight, Calvin—Providence (P)
 Lacy, J.H.—Yanceyville
 Lamb, B.C.—Providence (C), Shiloh
 Lambert, J.A.—Providence (C)
 Lambert, James—Antioch, Berry's Grove
 Lambert, Robert—High View
 Lamberth, J.H.—Antioch, Clement, Ephesus, Lamberth Memorial, Mill Creek, Roxboro
 Landsdell, J.Y.—Providence (P)
 Laney, Howard—Providence (C)
 Lansdell, J.J.—Roxboro
 Lawson, Roderick—Montwood
 Lee, Sam—Bethel Hill
 Leek, C.F.—Clement
 Lennon, J.T.—Lamberth Memorial, Lea Bethel
 Lewis, D.D.—Berry's Grove
 Lewis, Harold G.—Antioch
 Lewis, Vernon T.—Montwood
 Lynch, Billy—Bethany, Lea Bethel
 McAvoy, Darrell—Calvary
 McClain, Clyde—Mill Creek
 McCollum, W.R.—Mt. Harmony
 McCracken, Larry—North Roxboro
 McDonald, John—Milton
 McDonald, W.R.—Ephesus
 McDuffie, J.F.—Berry's Grove
 McGregor, J.C.—Antioch, Berry's Grove, Ca-Vel, North Roxboro, Providence (P)
 McKenzie, Ronnie—Berry's Grove
 McKinney, Donald—Ca-Vel
 McNabb, Harold—Timberlake
 Maddry, C.E.—Berry's Grove
 Maher, Calvin—Rock Grove
 Marshall, Avery L.—Old Lea Bethel
 Martin, —Antioch
 Martin, J.L.—Bethany
 Mason, Allen—Somerset
 Mason, S.G.—Beulah, Ephesus, Providence (C), Yanceyville
 Metcalf, Calvin—Bethel Hill
 Miller, Alfred—Calvary
 Miller, H.O.—Clement, Ephesus, Lamberth Memorial, Lea Bethel, Semora
 Mills, —Bethel Hill
 Mills, John G.—Ephesus
 Montague, —Antioch
 Montague, —Clement
 Montague, E.J.—Mt. Harmony, Providence (P)

- Montague, John E.—Bethel Hill,
Olive Branch
- Moore, J.R.—Kerr's Chapel,
Yanceyville
- Moore, James A.—Ephesus
- Moore, R.A.—Beulah, Kerr's
Chapel
- Morgan, Alvin—Berry's Grove
- Morgan, L.J.—Semora, Shiloh
- Morgan, Luther—Rock Grove
- Morris, Carson—Shiloh
- Morris, David—High View,
Montwood
- Morton, W.B.—Antioch, Roxboro
- Morton, W.D.—Clement
- Motley, Julian—Ca-Vel
- Murchinson, C.M.—Yanceyville
- Murchison, ————Baynes
- Murray, ————Shiloh
- Murray, Horace—Calvary
- Murray, J.F.—Clement
- Nichols, H.L.—Blanch, Milton,
Providence (C)
- Nichols, Hugh E.—Shiloh
- Nickleston, Jimmy—Baynes, Kerr's
Chapel
- Oakley, ————Antioch
- Oakley, W.E.—Mt. Harmony, Pro-
vidence (P)
- Oakley, Wayne—Old Lea Bethel
- Oldham, S.W.—Berry's Grove
- Osborne, Michael—Calvary
- Oswald, Milford—Beulah
- Overby, D.W.—Kerr's Chapel,
Yanceyville
- Pace, J.R.—Mt. Harmony, Olive
Branch
- Padgett, Charles—Lea Bethel
- Parker, Roy W.—Milton
- Pearce, E.S.—Clement, Lea Bethel
- Peters, Glenn—Lea Bethel
- Petty, Frank—Ephesus, Somerset
- Phillips, B.H.—Providence (C)
- Phillips, John—Calvary
- Phipps, Aaron C.—Baynes, Kerr's
Chapel
- Phipps, Dan—Westwood
- Pickett, Reuben—Bethel Hill
- Pierce, E.S.—Providence (P)
- Pinkerton, Ronald—Calvary
- Pitts, Earl—Mill Creek
- Pleasant, Iverson B.—Beulah
- Pleasant, Stephen—Bethel Hill, Beulah,
Clement, Kerr's Chapel, Mill Creek,
Yanceyville
- Plybon, C.G.—Mill Creek, Providence(P)
- Plybon, C.T.—Antioch, Bethel Hill,
North Roxboro
- Plyon, Tom—Rock Grove
- Poe, E.D.—Clement
- Poole, Elbert—Mt. Harmony, Olive
Branch
- Poole, Jerome—Somerset
- Porterfield, Bob J.—Front Street
- Poston, Carl—Lea Bethel
- Powell, A.H.—Clement
- Powell, J.C.—Clement
- Powell, J.K.—Kerr's Chapel
- Powell, R.E.—Lamberth Memorial
- Prevost, R.W.—Baynes, Blanch, Kerr's
Chapel, Milton, Providence (C),
Shiloh, Yanceyville
- Price, C.E.—Lea Bethel
- Prickett, Carlton—Baynes
- Purefoy, ————Antioch
- Putman, D.F.—Mill Creek, North
Roxboro, Providence (P), Rock
Grove
- Putman, D.F.—Ephesus, Roxboro
- Putnam, D.T.—Antioch, Semora
- Ragland, L.C.—Providence (P)
- Rainey, L.J.—Montwood, Mt. Harmony
- Redwine, R.K.—Clement
- Reed, G.W.—Beulah, Milton, Semora
- Reid, G.W.—Blanch
- Reid, J.K.—Providence (C)
- Reynolds, George—Mt. Harmony
- Reynolds, Ronnie—Lea Bethel
- Richardson, Robert M.—Montwood
- Richerson, Stephen—Lea Bethel
- Riddick, J.T.—Mt. Harmony, Olive
Branch
- Robertson, Billy—Beulah
- Robertson, John—Kerr's Chapel
- Rogers, David—Rock Grove, Semora,
Shiloh
- Rogers, Jeff—Lea Bethel
- Rose, Jack—Calvary
- Rumney, George—Blanch
- Rutledge, Hoyt—Ca-Vel
- Ryland, C.P.—Mill Creek
- Ryland, G.P.—Ephesus
- Rytend, C.P.—Roxboro
- Sams, Charles—Mill Creek
- Scalf, John, Jr.—Lamberth Memorial
- Searcy, John—Providence (P)
- Setzer, Fred—Beulah
- Shacklett, B.M.—Bethany
- Shaw, Richard—Lea Bethel
- Shelley, James C., Jr.—Antioch

- Shurling, James—Bethel Hill
 Simmons, David—Front Street
 Simpkins, G. James, IV,—High View
 Sledge, W.H.—Yanceyville
 Smith, J.E.—Bethany
 Smith, Johnny J.—Clement
 Smith, W.T.—Providence (C), Shiloh
 Sodergren, W. Randell—Milton
 Spivey, Carroll—Yanceyville
 Spivey, L.L.—Semora
 Spurlock, Douglas—Ca-Vel
 Staley, Alfred—Ephesus, North
 Roxboro
 Standfield, Clyde H.—Beulah, North
 Roxboro, Providence (P)
 Stanley, Gerald—Theresa
 Starlin, Hiram R.—Ca-Vel
 Stephens, C.E.—Clement
 Stevens, Charles A.—Clement, Semora
 Stiles, Daniel P.—Front Street
 Stradler, J.A.—Bethany
 Stradley, J.A.—Antioch, Bethel
 Hill
 Studinbroke, Karl—Blanch, Pro-
 vidence (C), Shiloh
 Sudduth, Randy—Milton
 Suitt, Marvin—Rock Grove
 Sullivan, —Rock Grove
 Sullivan, Clyde E.—Beulah, High
 View, Old Lea Bethel, Theresa
 Tatum, W.E.—Milton, Semora
 Taylor, F.F.—Clement
 Taylor, Roy—Lea Bethel
 Taylor, William—Bethel Hill
 Thames, —Antioch
 Thomas, C.A.G.—Providence (C),
 Yanceyville
 Thomas, William—North Roxboro
 Thomasson, D.W.—Clement, Ephesus,
 Lamberth Memorial, Lea Bethel,
 Semora
 Thompson, Allen V.—Providence (C)
 Thurkill, Bob—Front Street
 Tillman, H.S.—Providence (C)
 Tillman, W.S.—Beulah, Blanch
 Tillman, Walter S.—Shiloh
 Tobey, T.W.—Yanceyville
 Todd, N.J.—Antioch, Bethel Hill,
 Mill Creek, North Roxboro,
 Providence (P)
 Turner, J.C.—Clement
 Tuton, —Ephesus
 Upchurch, C.A.—Calvary
 Usry, E.G.—Antioch, Mt. Harmony,
 Olive Branch
 Utley, C.H.—Clement
- Vaughn, G.H.—Beulah
 Vernon, J.H.—Clement, Kerr's Chapel
 Wagner, Tommy—Somerset
 Wait, Samuel—Yanceyville
 Walker, —Antioch
 Walker, T.H.—Providence (C)
 Wall, Lewis E.—Roxboro
 Walton, M.C.—Bethel Hill, Olive
 Branch
 Ward, William R., Jr.—High View
 Warner, John L.—Shiloh
 Warren, —Antioch
 Warren, W.E.—Mt. Harmony, Pro-
 vidence (P)
 Watkins, C.T.—Roxboro
 Watkins, George—Berry's Grove,
 Mill Creek
 Watkins, Vernon—Antioch
 Watkins, W.F.—Roxboro
 Watlington, Leonard L.—Ephesus
 Watson, W.F.—Clement, Ephesus
 Webb, Earl—Lea Bethel
 Webb, W.M.—Calvary
 Wesley, John M.—Bethany, Olive
 Branch, Rock Grove, Theresa
 West, E.P.—Berry's Grove
 West, W.F.—Rock Grove, Roxboro
 Wheeler, Jesse—Providence (C)
 White, R.E.—Roxboro
 Whitlock, Edgar—Westwood
 Wilcox, Talmadge—Providence (C)
 Williams, C.T.—Roxboro
 Williams, H.T.—Clement
 Williams, Hugh Ross—Bethel Hill
 Williams, T.C., Jr.—Yanceyville
 Williams, Thomas C.—Ca-Vel
 Williams, Tom—Ephesus
 Williams, Vincent—Mill Creek
 Wilson, N.W.—Ephesus
 Wilson, S.B.—Kerr's Chapel, Pro-
 vidence (C), Yanceyville
 Windham, Milton—Ephesus
 Wingate, W.B.—Beulah, Shiloh
 Wingate, W.H.—Yanceyville
 Womble, James—Montwood
 Wood, Von—Olive Branch
 Woody, F.H.—Roxboro
 Worrrell, P.T.—Baynes, Kerr's
 Chapel, Yanceyville
 Wright, J. Michael—Kerr's Chapel
 Wright, W.L.—Ephesus
 Yarbrough, A.F.—Beulah, Blanch,
 Ephesus, Milton, Semora, Shiloh
 Yarbrough, Henry—Montwood
 Zitzman, Charles D.—Montwood

ENTERING FULL TIME CHRISTIAN SERVICE FROM

THE BEULAH BAPTIST ASSOCIATION

<u>NAME</u>	<u>CHURCH</u>
Allen, Alvin	Clement
Ameen, Timothy	North Roxboro
Ashley, Mr. & Mrs. Larry	Timberlake
Bettini, Lynn Russel	Providence (Person)
Berry, Willie A. Jr.	Berry's Grove
Branscome, Mr. & Mrs. Mike	Berry's Grove
Briggs, John E.	Clement
Brooks, Clarence	Timberlake
Buchanan, Bobby	Mill Creek & North Roxboro
Buchanan, Jerreal	Providence (P) & Mill Creek
Cash, Lester	Berry's Grove
Chambers, Barry	Front Street
Clayton, Glenn	Front Street
Clayton, Paula	Berry's Grove
Clayton, Ricky	Clement
Duncan, David	Mt. Harmony
Duncan, Isaac	Mt. Haromny
Davis, Kenny D.	Mt. Harmony
Dunevant, Clifton	Clement
English, Donald	Lamberth Memorial
Foy, Alfred	Roxboro
Gentry, Walter	Mill Creek
Glasgow	North Roxboro
Gravitte, Ella Sue	Providence (Person)
Gravitte, Nonie	Lamberth Memorial
Harris, C. Frank	Clement
Harris, Donald	Timberlake
Hawkins, Gene	Montwood
Hodges, W.F.	Roxboro
Jones, Robert	Mill Creek
McFarland, Robert A.	Mt. Haromny
Oakley, Eddie	Ca-Vel & Roxboro
Oakley, Elizabeth	Ca-Vel
Oakley, Phillip	Ca-Vel
Oakley, Wayne	Ca-Vel
Rimmer, Alfred	Berry's Grove
Rimmer, Coley	Berry's Grove
Shepherd, John	Roxboro
Shotwell, Earl	Montwood
Simpkins, Mr. & Mrs. George	High View
Smith, Frances G.	Mt. Harmony
Snipes, Alfred	Berry's Grove
Stanfield, Clyde	Baynes
Stone, Toby	Mill Creek
Suitt, Marvin	Front Street
Sullivan, Clyde	Roxboro
Thomassen, Florence	Clement
Thomassen, Leona	Clement
Tillman, Mike	Berry's Grove
Tillman, Walter	Lamberth Memorial

Wesley, John
 West, W.F. Jr.
 Williams, Vincent
 Windham, Eldora
 Worrell, P.T.
 Yarbrough, A.F.
 Yarbrough, Henry
 Yarbrough, Jesse T.
 Yarbrough, Louise
 Young, Howard
 Young, Richard
 Young, Ryland

Ca-Vel
 Roxboro
 Mill Creek
 Clement
 Baynes
 Shiloh
 Ca-Vel
 Ca-Vel
 Clement
 Mill Creek & Roxboro
 Mill Creek & Providence (P)
 Providence (Person)

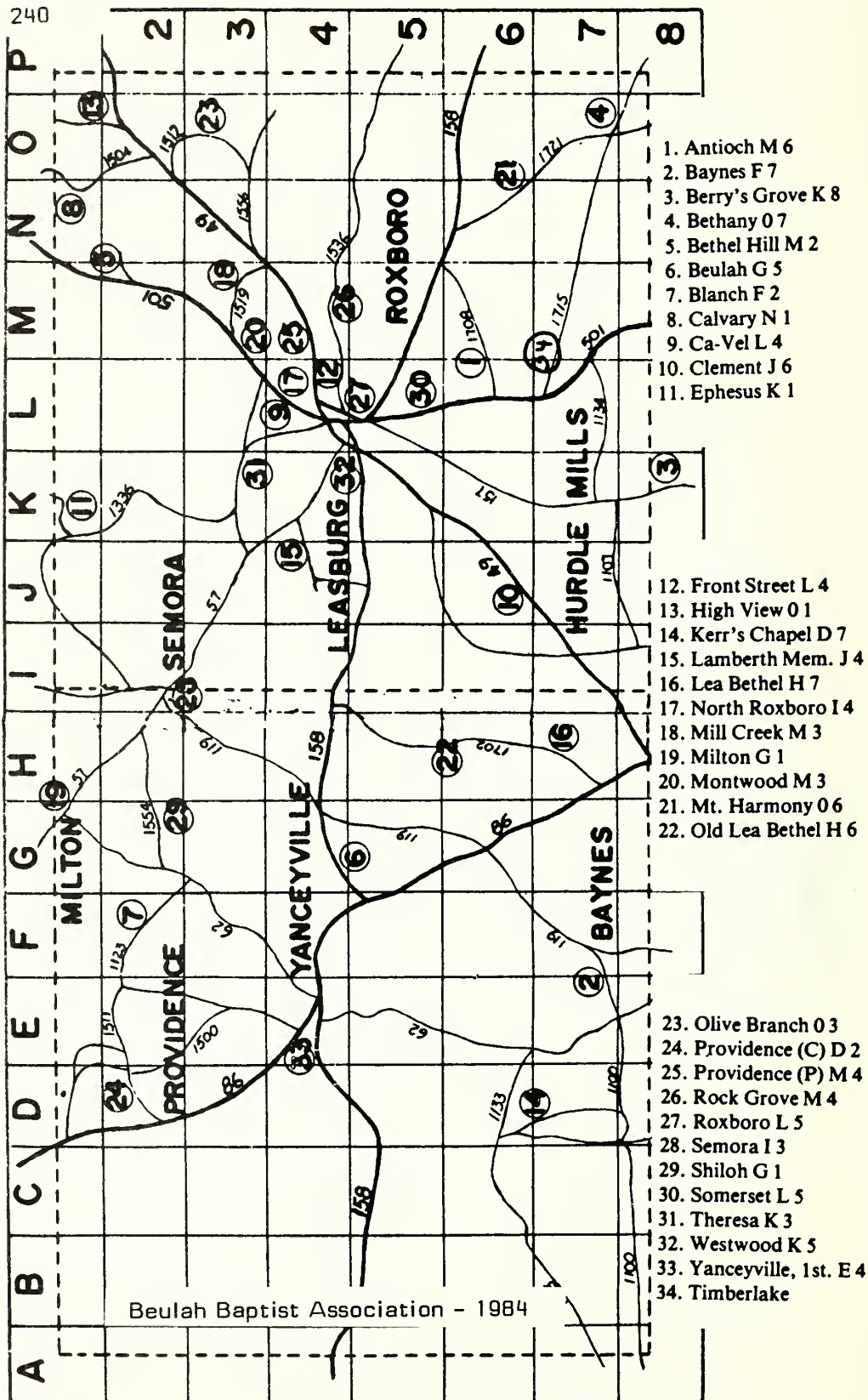
Compiled by Ron Boswell.



John Wesley
 Pastor



Carol Leigh Humphries
 Missionary





THE BAPTISTERION—HOGAN'S CREEK

B4763
605

DATE DUE



D00314685R

Div.S. q286.1756573 B747 B647 1984

Boswell

Blessing of Beulah

**DUKE UNIVERSITY
LIBRARY**



**DURHAM, NORTH CAROLINA
27706**

